

# THE SPIRIT OF MISSIONS

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OF CHRISTIAN MISSIONS

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## THE PROGRESS OF THE KINGDOM

ONCE more the heart of the world expands with the coming of the Christmastide. It is remarkable how

**Christmas** even the most selfish are touched  
**Again!** with some apprehension

of its meaning as they live again the joys of their childhood days, and experience in some measure the innocent and beautiful pleasure of giving and receiving gifts for love's sake. These things, which make Christmas a golden time, spring only from unselfishness and affection, from "the larger heart, the kindlier hand."

Even for the man of the world the Christmas message, though he hear it with dull ears, is a message of gifts and good will and peace, bringing a vision of human brotherhood and a deeper sense of the worth and significance of life. But we shall certainly have missed the heart of this message if it means only a more buoyant good-fellowship toward friends and neighbors, more kindness and generosity in our own small circle. It was not for so poor a gift as this that He "for us men and for our salvation came down from heaven and was Incarnate," but that *all* might hear and *all* might know and *all* might learn to love.

Human brotherhood was born in the manger cradle of Bethlehem, and be-

cause of this—not for the promotion of some narrow religion, not for the fulfilment of some fanatical quest—men and women have gone lighting Christmas trees whose shine wakens joy in the eyes of little children the whole world over. For around the child the household has ever found its unity and joy. May the dear Christ on His Birthday give the best of all joys to those who, here or elsewhere, are helping to fulfil His dearest wish—are working to bring to the Desire of Nations His heart's desire!

BY the action of the General Convention inaugurating the provincial system, the present missionary departments will dis-

**The Provincial** appear on January 1, 1914. The eight provinces will have

the same territorial limits as the eight departments they succeed. The department missionary council gives way to a provincial synod. Is all this merely a change of phraseology, or does it represent a change in method? It seems to us that the latter is the case, although some of the advocates of the change think that the provincial system already exists in the missionary departments. The fundamental difference would seem to be this. The missionary departments

were formed as a part of the missionary organization of the Church, and each missionary council was auxiliary to the Board of Missions. The department and the council existed solely for the purpose of relating the forces of the Church within the department to the general extension work of the Church at home and abroad. While it is natural that clergymen and laymen gathering from neighboring dioceses and missionary districts in the department council should consider, and sometimes take action regarding, work to be done within the department, this aspect of its life was incidental; the fundamental purpose was the effort to relate the Church within the department to the Church's work throughout the world.

Every new bit of ecclesiastical machinery is subject to unwise or inadequate use. A province and its synod, under the terms of the canon, might almost unconsciously drift into the habit of giving first place in provincial thought and action to the concerns of the Church within the province. This need not, however, be the case. For the General Convention in enumerating provincial powers, gave first place to the Mission of the Church as expressed in the threefold effort to make our Lord known everywhere, to insure the adequate education of the Church's children, and to establish social righteousness throughout the land. Although the provincial synod is not required so to do, it is authorized to act as or to provide for a provincial board of missions, a provincial board of education, and a provincial board of social service.

There is every reason to believe that the provinces will profit by the experience of the past few years. It has been conclusively proved that nothing else does so much for parochial and diocesan welfare as the effort to extend parochial and diocesan influence and aid to every part of the world. What is true of parish and diocese will be equally true of the province.

It is perfectly true, as has been pointed out, that the provincial synod

may easily become a large diocesan council or a small General Convention, crowded with legislation which had to do only with the internal concerns of the provinces. This would be a grave misfortune. It is claimed that out of the missionary need the province has grown; only the deepening and strengthening of the missionary spirit by complete consecration to the chief work of the Church can keep the provinces in spiritual health and strength.

ON November 18th the Rev. Joseph A. Gilfillan passed to the life eternal. Few men in the history of

**Joseph A. Gilfillan: Priest and Missionary** this country have succeeded so thoroughly in winning the confidence and love of the Indian

people. For twenty-five years he was archdeacon of Indian work, first in the undivided diocese of Minnesota, and later in the missionary district of Duluth. Bishops Whipple, Gilbert and Morrison all relied confidently upon his devotion and his judgment, and all have recorded their admiration and gratitude for his untiring work and sacrifice. Among the Chippewas or Ojibways his name was a household word, and like Bishop Whipple, who was the Church's pioneer among them, he did much to bring these traditional enemies into fraternal relations. One of the most striking incidents at the burial of Bishop Whipple in Fairbault in 1901, was the singing of Christian hymns by Chippewas and Sioux, the people of each tribe using their own tongue. Time was when the war-whoop was practically the sole method of expression when men of the two tribes came together.

Only a man of great physical powers could have lived through what, to Mr. Gilfillan, was an ordinary day's work. Bishop Whipple tells this incident of the time when he was stationed at Brainard. "He was standing one day on the bank of the river when a man approached him and said: 'Parson, I

hear that you are a good swimmer. How far can you swim?' With characteristic modesty Mr. Gilfillan replied: 'I do not know how far; I have never tried; but I have an appointment to-night at Crow Wing, and if you will carry my clothes in a canoe and be at the service I will swim to Crow Wing.' This was a distance of twelve miles, but he accomplished it with apparently no fatigue, much to the admiration of the men and boys of Brainard, and I have no doubt that his reputation as a preacher increased from that time."

### The Challenge of an Heroic Life

In journeying over his scattered jurisdiction, Archdeacon Gilfillan not infrequently had experiences which remind one of those recorded by St. Paul of his travel through the Mediterranean world. Winter brought long drives over the prairies in the teeth of the fiercest blizzards. Every summer there were many miles of paddling in an Indian canoe on rivers and lakes. Winter and summer alike brought the necessity for long journeys afoot through almost unbroken forests. Cold, hunger, weariness, danger—all these were his yearly portion. All were borne with the high courage and good cheer of the devoted herald of the Cross.

It is no wonder that in 1898 Archdeacon Gilfillan's health began to show the strain of his twenty-five years of hard pioneer work. He struggled on bravely for two years more, but in 1900 was compelled to leave the field and the friends he loved. Since then, an invalid, he has lived in retirement. Through these years of pain his record has spoken, and through the coming years will continue to speak to the people of Church and Nation. His life of service was a splendid challenge to the young manhood of the Church to put first things first, and to devote itself to the high aims of God for His needy people.

POLITICAL conditions in Mexico have brought missionary work practically to a standstill. However Troubled Mexico peacefully disposed the great majority of the Mexican people may be, they are kept constantly in fear of violence at the hands of the contending armies and of the numerous marauding bands that have taken advantage of the unsettled condition of the country to further their own ends. Americans and other foreigners have been leaving by hundreds, so that the English-speaking congregations are more thoroughly disorganized than the Mexican work.

Bishop Aves left New York at the end of October for his summer home in Texas en route to Mexico City. He has not reported whether he has succeeded in reaching the field. The Rev. Allan L. Burleson, whose work among the English-speaking people in Gaudalajara was almost entirely broken up some months ago waits a call to return to Mexico, ready to do whatever the situation may call for. The Rev. William Watson went back to his parish of San Jose de Gracias in Mexico City early this month. Archdeacon Mellen has remained in the field continuously since his appointment last June, and, in the absence of the bishop and other members of the staff has given encouragement and reassurance to Americans and Mexicans alike. The Rev. L. H. Tracy has found it possible to remain in Guadalajara and go on with his work in St. Andrew's School for boys.

In view of the present widespread violence, it is a relief to know that the women members of the mission are safely in this country. Deaconess Affleck and Miss Whitaker are ready to return whenever Bishop Aves calls for them. Hooker School, in Mexico City, having remained in session throughout the summer, has followed the example of the Government schools by closing at the end of October for its long vacation. It will probably reopen early in January.

UNFORTUNATELY *The Churchman* printed in its issue of November 15th an inaccurate editorial statement from the Boston *Transcript* concerning the relation

**A Misapprehension** of our Board of Missions to mission boards of other communions. Entirely without warrant, the *Transcript* assured its readers that the failure of the General Convention to adopt a certain resolution will require the withdrawal of the Board of Missions from the Foreign Missions Conference and the Home Missions Council.

This statement is of a like character with others which have appeared in the religious and secular press. Many persons outside the Church—and some few within it—seem to have reached the somewhat hasty conclusion that by the last General Convention the Board of Missions was forbidden to do certain things which it had heretofore done; that it was rebuked for certain "pernicious practices." A brief summary of the facts will show how inaccurate such a conclusion is.

Last spring many persons were deeply concerned by the decision of the Board not to co-operate officially in the United Missionary Campaign now being conducted by the home and foreign boards of some forty different communions. This decision was reached after careful consideration of the whole subject. In the discussion of the matter it was suggested that the General Convention ought to be asked to decide whether or not the Board of Missions should share in such a campaign. The Board had no desire to raise any such question and the whole membership accepted the decision of the majority.

Other persons, not members of the Board, felt that this action placed the Church at a disadvantage, and desired to secure some statement from the General Convention. A resolution was accordingly introduced, without knowledge of the Board of Missions, which, after various amendments had been made, finally

took the form of a statement to the Board that it had full authority to co-operate with other boards of missions in "the united effort to arouse, organize and direct the missionary spirit and activity of Christian people to the end that the people of this Church may be enabled to discharge their duty to support the Mission of the Church at home and abroad through prayer, work and giving." This resolution was adopted almost unanimously by the House of Deputies. There was some opposition to it on the ground that it was altogether unnecessary for the convention to make any such statement, that it should leave the Board free to use its discretion. The action of the deputies was taken in the closing hours of the convention. The resolution came to the House of Bishops when it was pressed with the consideration of many important matters upon which the deputies had acted earlier in the session and when little more than half its membership was present. It was doubtless impossible for the bishops to give the subject the attention it deserved. As occasionally happens under similar circumstances, the bishops probably felt that it were better to do nothing. They accordingly notified the deputies that they were not prepared to join in the assertion embodied in the resolution.

Non-concurrence on the part of the House of Bishops does not necessarily imply disapproval of the principle embraced in legislation sent to it by the House of Deputies. In many cases, non-concurrence results from some question as to the form in which the resolution is cast, or from some of the details involved in it. This was strikingly illustrated by the non-concurrence of the bishops in the constitutional amendment adopted by the deputies providing for the election of a presiding bishop.

Again, the resolution was not designed to confer power upon the Board of Missions. It merely asserted that the Board has power to do certain things. Its failure of passage by concurrent action does

not take away any authority which the Board already possessed nor does it, necessarily, involve criticism of the Board's actions.

It is quite conceivable that the bishops may have thought this legislation unnecessary. Realizing that the Church had definitely committed responsibility and authority to her Board of Missions, they may have felt that it was undesirable to reiterate the fact. But whatever the cause for its failure of passage, the fact that it did fail does not alter any policy of the Board nor cast criticism thereon. It is unfair to the House of Bishops to infer from their failure to pass this resolution that they are opposed to a reasonable Christian co-operation and are placing obstacles in the way of Christian unity. There is nothing to justify such a point of view. It is a pity that *The Churchman* did not seize its opportunity to make this clear to our Christian friends of other names.

**I**N making Haiti a new foreign missionary district the convention took action that for a long time has been seen to be inevitable.

**Haiti: A New Missionary District** The history of the Church in the "black republic" has not been without its

bright pages; yet it must be admitted that the experiment of an independent Church, with a Negro bishop and Negro clergy, has not proved a success. Possibly a better record might have been made had the political life of Haiti been more stable. Possibly the Church in this country should have given a larger measure of fostering care and direction, as was evidently contemplated when, forty years ago, the House of Bishops agreed to consecrate a bishop for Haiti and appointed a commission of bishops to counsel with him. Whatever the difficulties or the errors of the past may have been, or whatever theories may be held in the present about the advisability of putting responsibility on and entrusting complete

autonomy to native peoples, the fact remains that the experience of forty years indicates that Haiti is not yet equipped for a self-governing and self-propagating Church. None have realized this more clearly than the most efficient of the Haitian clergy. It was through their influence that the convocation of the Church in Haiti asked the American Church to receive it as a mission. No bishop will be consecrated for the present at least. The new district will be attached to Porto Rico and administered by the bishop having charge of that field.

Those who know Haiti best believe that the country has a real future. Considerable American capital is being put into railroad and other enterprises. American engineers are pushing their way through jungles and over mountains. Markets are being gradually developed for American goods. If the United States can help to insure internal peace, while it guards Haiti's independence, this much-troubled land of many revolutions may yet work out a worthy national destiny. Certainly it is worth while for the Church to do its part in bringing in a better day.

**PERSISTENT** efforts are being made in China to establish Confucianism as the state religion. It is not unnatural

**Confucianism as a State Religion** that this should be the case. Although Confucianism has wrought untold damage to Chinese

life, individual, social and national, it must be admitted that it has developed and preserved some sterling racial qualities. Dr. Chen, the leader of the present movement, has expressed the conviction that if China is to be saved from political ruin and moral anarchy, reverence for the country's sages must be restored. None recognize more clearly than our missionaries in China how desirable it is to preserve whatever may be good in Chinese belief and practice. The Confucian classics are

used in our Christian schools because of their strong ethical teaching. But this is accompanied by the effort to show that whatever is good in the doctrine of Confucius is only completed and fulfilled in the teaching of our Lord. Even if the attempt to establish Confucianism should prove successful, it is probable that the fact would have no great influence upon the mass of the Chinese people. Whatever moral power Confucianism may have had has been hopelessly lost. As Bishop Graves said during the General Convention, "Confucianism is discredited in China." No one has recognized this more clearly than President Yuan Shih-kai, who said recently in conversation with Dr. Lowrie of Peking University: "I am not a Christian; I am a Confucianist, but only Christian ethics can save China. Our morality is not sufficient for the crisis."

The adoption of Confucianism as a state religion would undoubtedly hamper Christian mission work. It must be remembered, however, that the provisional constitution of the new republic provides for full religious liberty.

**D**O American Churchmen realize the missionary significance of the Panama Canal? It is not only the greatest engineering enterprise ever undertaken by men; it is bringing before

**The Panama Canal**  
the Church a new home missionary issue. The joining of the oceans will bring the great Southwest, especially that part of it known in the Church as Department Seven, much nearer to Oriental markets. There will be new outlets, and doubtless new demands for its corn, cotton and wheat. One result is almost certain to be an increased population, and an increased population always means new duties and possibilities for the Church. Not much more than a beginning has been made in developing the natural resources of the Southwest. Oklahoma alone, it is said, can furnish a population as great as that

contained in all our Western states with cotton grown on its own farms, woven in its own mills, whose power can be supplied by natural gas. The cities of the Pacific Coast are preparing on a large scale for increased commerce with the Orient. Here, too, commercial development will mean the creation of new or intensified social and religious problems. They will call for deeper study and more vigorous work. It will be obvious to any thoughtful man that these new conditions are not mere matters of local concern. They have to do with the development of the whole national life. The Church in the Southwest, or the Church on the Coast must not be left to work out alone the solution of questions that are now looming well above our national horizon. We believe that THE SPIRIT OF MISSIONS may without hesitation give to fellow Churchmen in the West and the Southwest the assurance that the strong dioceses and congregations of the Atlantic seaboard and the Middle West will rally to their aid with men and with money. This is pre-eminently a day for constructive Churchmanship. In the attempt to build worthily for God and the nation in those parts of the country directly affected by the Panama Canal, Churchmen from East and West, from North and South may well join forces.

**I**F ever the reproach were true that business methods are neglected in Church affairs, there is increasing evi-

**Business** no longer the case.  
**Methods in** There was a time,  
**the Church** we frankly admit,

when there may have been some justification for this feeling on the part of business men, but with the increasing co-operation of the laymen, which is everywhere manifest, and with the better education of the clergy in the financial and other responsibilities of their calling, there has come a marked change in administration.

A conspicuous example of this was

the notable and masterly report made to the last General Convention of the Commission on the Support of the Clergy. No board of directors, in the most sacred fastness of some financial stronghold, could have had laid before it a more business-like and comprehensive plan of action. After running the gauntlet in both Houses, and receiving the criticism of many men who at first were opposed to some of its provisions, it convinced all objectors and received the unanimous approval of the convention.

Another instance of a lesser kind, but equally commendable, is furnished by the Diocese of Pennsylvania, which publishes in the November issue of its diocesan journal the report of its committee on apportionment. It is a most careful and painstaking document. The principles laid down therein are made clear by illuminating illustration and diagram. It is interesting to know that the committee based their apportionment upon the net income of the parishes, exempting therefrom three classes of receipts: (a) those from individuals without the parish; (b) grants and allowances from convocation or other sustentation funds; (c) receipts for the support of parochial mission stations. All other revenues are non-exempt and the apportionment is on a sliding scale, so that it varies for each individual parish. The plan is admirably developed and the working out of it will be watched with interest.

The special committee, the Rev. Messrs. Bartlett and Johnston, Messrs. George W. Pepper and George R. Bower, are to be congratulated upon the careful and laborious work which they have thought it worth while to do in order that the parishes of the diocese of Pennsylvania might be stimulated to bear their share of responsibility in the extension of the Kingdom. That the work of missions, in its dry financial details, can secure such service from such men is cause for devout thankfulness, and a sign of a better day.

## THE BISHOPS-ELECT

THE REV. JOHN POYNTZ TYLER has announced the acceptance of his election as Bishop of North Dakota, in succession to the Right Rev. Cameron Mann, D.D., transferred to Southern Florida. His consecration will take place in St. John's Church, Hagerstown, Md., on the Feast of Epiphany.

THE REV. CHARLES B. COLMORE has accepted his election as Bishop of Porto Rico. The date of his consecration has not been fixed, but it will probably be shortly before Christmas. The Bishop of Porto Rico will also have charge of the foreign missionary district of Haiti, erected by the last General Convention.

THE REV. FREDERICK B. HOWDEN has accepted his election as Bishop of New Mexico.

THE REV. WILLIAM CABELL BROWN, D.D., has declined his election as Bishop of Cuba.

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The authorities of the Battle Creek Sanitarium request the publication of the following:

NOTICES and invitations have been sent out for the Sixth Medical Missionary Conference to be held here December 30 to January 2. We regret now to have to announce that on account of coincidence with the date of the Students' Volunteer Convention at Kansas City it becomes expedient to postpone the former, as many of the missionaries who desire to come here are already under engagement there. It is probable that the Medical Missionary Conference will be held in the early part of November, next autumn.

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THE Seventh International Convention of the Student Volunteer Movement will be held at Kansas City, Mo., beginning Wednesday afternoon, December 31, 1913, and closing on the evening of January 4, 1914. Particulars may be had from the General Secretary, Student Volunteer Movement, 600 Lexington Avenue, New York.

# THE SANCTUARY OF MISSIONS

## AT THE MANGER

**O** CHRISTMAS Child,  
So roughly cradled here,  
Born undefiled.  
Of Maiden-Mother dear;  
None dreamed Thy true estate,  
None deemed Thee to be great,  
There in Thy swaddling bands,  
In far-off Eastern lands,  
Save that wise Mother-heart,  
To whom the Angel's word  
Revealed Thee as the Lord  
And Saviour that Thou art.  
We praise Thee, Thee we bless,  
And worship and confess  
As God and Lord on high,  
Whom Angels, in the sky,  
And men on earth adore;  
But for this single day  
Our lingering hearts will stay  
Within the stable door  
Where, as a Baby, laid,  
Thy humanness has made  
All human hearts Thine own:  
There, where all helpless shown,  
Thou madest manger, Throne;  
Blessing all cradles upon earth,  
Blessing each child of human birth,  
Giving new meaning to the mirth  
Of motherhood, and so,  
Filling all hearts, both high and low,  
With a fresh sense of childhood's  
grace  
Reflected from Thine infant face.

—Wm. Croswell Doane.

## THANKSGIVING

**“W**E thank Thee”—  
For the manger cradle of  
Bethlehem and the Babe laid  
therein, Who holds in His hands the  
destiny of the world.

For the courage, faithfulness and  
zeal of the native clergy in China and  
Japan. (Pages 831 and 849.)

For the great work of Christian education  
done at St. John's University, Shanghai. (Page 823.)

For the evidences of the power of  
the Faith to uplift and transform  
men. (Pages 827 and 839.)

For the preservation of our missionaries  
in their hour of danger. (Page 840.)

## INTERCESSIONS

**“W**E pray Thee”—  
That little children everywhere  
may learn the story  
of Bethlehem.

To cheer with the Christmas joy all  
those who work and witness for thee  
in distant and lonely places.

To give wisdom and power to thy  
servants soon to be consecrated bishops  
in the Church of God, that they may  
become effective missionary leaders.

That the newly-established provinces  
may be wisely guided to do that which  
is for their own advancement and the  
greatest good of the whole Church.

That our new work among the  
Moros of Zamboanga may be pros-  
pered. (Page 842.)

That those who search out thy scat-  
tered sheep in our own land may be  
cheered and blessed. (Page 836.)

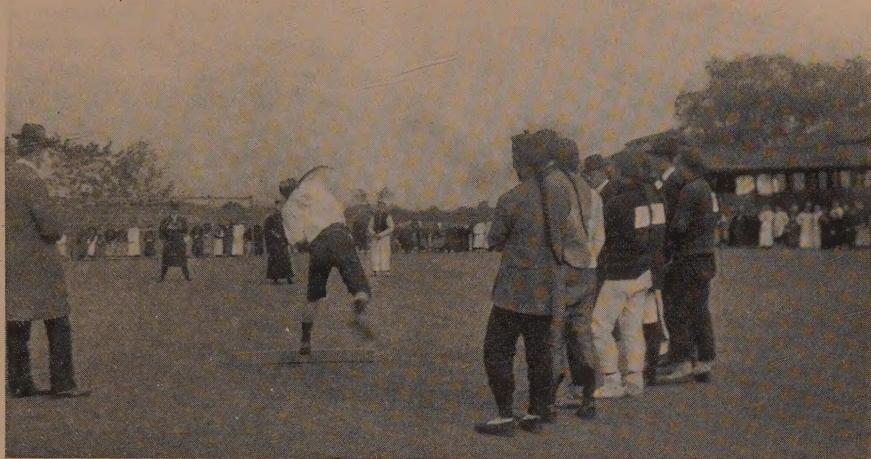
## PRAYERS

*V.—Thou shalt call His Name Jesus.  
R.—For He shall save His people from  
their sins.*

**O** GOD, Who makest us glad with  
the yearly remembrance of  
the birth of Thine only Son,  
Jesus Christ; grant that as we joyfully  
receive Him for our Redeemer, so we  
may with sure confidence behold Him  
when He shall come to be our Judge,  
Who liveth and reigneth with Thee and  
the Holy Ghost, one God, world with-  
out end. Amen.

*V.—Prepare ye the way of the Lord.  
R.—Make straight in the desert a highway  
for our God.*

**O** LORD Jesus Christ, Who at  
Thy first coming didst send Thy  
messenger to prepare Thy way  
before Thee; grant that the ministers  
and stewards of Thy mysteries may  
likewise so prepare and make ready  
Thy way, by turning the hearts of the  
obedient to the wisdom of the just,  
that at Thy second coming to judge  
the world we may be found an accept-  
able people in Thy sight, Who liveth  
and reignest with the Father and the  
Holy Spirit ever, one God, world with-  
out end. Amen.



ATHLETICS AT ST. JOHN'S UNIVERSITY

## A YEAR AT ST. JOHN'S UNIVERSITY

*By the Reverend F. L. H. Pott, D.D.*

THE second year of the Republic from the political point of view has been most unsatisfactory. The strife between political parties and factions has been so keen that thus far very little has been accomplished in the way of organizing a stable government. Many of the most ardent friends of the Republic have been sadly disappointed. Others, who were not so sanguine, see the fulfilment of their prognostications. We are still in a transition period, and no one can forecast with certainty what the future development will be. Probably it will take the Chinese a long period of time to prepare themselves for representative government; and the Republic, if it continues, will be more one in name than in reality. Undoubtedly there is a growing class of young men who are inspired by new political ideas, and in course of time they will exert an increasing influence upon the nation. We all hope that there is to be a quiet evolution in the development of the government and that the days of revolution are past. The majority of the people long for peace and would prefer to submit to a strong

centralized government rather than see the country disturbed by civil war. One of the hopeful features of the situation is the increased demand for education. The student class are most anxious to learn and to prepare themselves for citizenship. The government is held back from the extension of enlightened education by the want of funds. China is on the verge of bankruptcy, and all reform movements are delayed on account of financial stringency. The number of problems which China has to face are innumerable, and it will take some time for her to solve them. In the meantime we must exercise patience and in the spirit of faith seize upon all the opportunities for work which come to us on account of the changing conditions in China.

### *A Very Successful Year*

Notwithstanding the political uncertainty, St. John's has passed a most successful year. The number of students has been larger than ever before. Living in the college dormitories there have been 412 students, and in the preparatory school outside our gates there has been

another 96, making the total 508. The work during the year has been uninterrupted, and we have had no serious trouble in regard to discipline. On the Commencement Day, June 28th, 21 men graduated from the college with the degree of Bachelor of Arts. This is the largest class graduated in the history of the college. At the entrance examination held on June 30 there were over 200 applicants, most of whom were well prepared. Of this number we could only take in 85 on account of lack of accommodation.

### *University Expansion Fund*

During the past year, in order to commemorate the growth of St. John's which has taken place during the last twenty-five years, the alumni and students have carried on an active campaign for raising \$20,000 (Mexican) for the further expansion of the university. They have met with great success and the whole sum has already been pledged. As I look back on the twenty-five years during which I have been connected with the work, it is interesting to compare the college of twenty-five years ago with the college of to-day. Then there were 80 students, while to-day we have over 500. There was a teaching force of eight, while now we have 40. There was one poorly constructed, cheap building, whereas now we have five handsome, substantial buildings. There was no Collegiate Department, but now we are able to graduate a class of 21 and give them a degree recognized by the foremost universities in the United States. Nothing shows more clearly than this comparison how there has been a steady, increasing demand for liberal education. It is a source of gratitude to us that we have been able to keep pace with the demand and enlarge our work accordingly.

### *New Buildings*

Owing to the growth in the Collegiate Department, we have been obliged to

enlarge our dormitory accommodation. This has been done by adding to one of the wings of Yen Hall. We have been able to meet this expense from our income.

A new professor's residence has also been erected on the new grounds.

With the \$20,000 presented by the alumni and students we hope to start the erection of a building of Liberal Arts.\* We are already pressed for room in the Science Hall, which is now used both for the arts and science classes. This Liberal Arts Building will be the first college building to be put up on the new property. One hardly needs to point out the significance of this gift, and the loyalty on the part of old students which it manifests. It makes it easy for us to believe that the day will come when the university will depend more and more upon the gifts and contributions of its own alumni.

### *The Theological Department*

We are glad to be able to report that at the beginning of this academic year a new class was started in the Theological Department. It consists of seven young men, all of whom have done satisfactory work during the past year. Furthermore, there is quite a number of students who are contemplating entering the Theological Department, and a year hence we hope to be able to start another class. In preparing men for the ministry, St. John's fills one of its great aims. Those who have been educated in our Theological Department are now doing valuable work for the Church in China, and we hope that as the years go by we may continue to increase the number of such young men.

### *Religious Work in the College*

During the past year we have seen more results of the religious work carried on in the college than ever before.

\*This sum will not be sufficient to erect such a building as we contemplate and we hope that it will be supplemented by gifts from home. At least \$10,000 gold additional will be needed.

This is probably due to several causes. In the first place there is undoubtedly an awakening interest in China in regard to the importance of the Christian religion; and, in the second place, owing to the initiative and energy of the Rev. Y. Y. Tsu, Ph. D., our religious work has been better organized and more efficiently carried on. On Easter Sunday I had the privilege of baptizing five students, and on Whitsunday six students. Since then one more has been baptized, bringing the total number up to twelve. No student is admitted to the Church by baptism except with the consent of his parents. This rule in the past has always proved a serious hindrance, but somewhat to my surprise the parents or guardians of these young men were all heartily in favor of their taking this step. Quite a number have expressed their intention of preparing for baptism as soon as they can gain their parents' consent.

There has been an increased interest in Bible study and quite a number of volunteer Bible classes have been organized. In order to give the students an opportunity for giving practical expression to their religious life, a lecture hall has been established in the village of Zau-ka-doo, about a quarter of a mile from our gates. It is conducted entirely by the young men. The talks given in this hall are not all on religion, but on a variety of subjects, and the aim is to enlighten the audience upon all matters which are of concern to them. The hall is generally crowded whenever it is opened, and thus far the experiment has proved a success.

### *Athletics*

St. John's still continues to hold a leading place in athletic sports. In the Eastern Olympic sports held at Manila in February of this year, almost all the points won by the Chinese team were secured by young men who at one time or another had been students at St. John's. Two first places were won by one of our students. At the open meet

held under the auspices of the Shanghai Y. M. C. A. the St. John's team won both the intercollegiate and interscholastic championship. Professor Steiger has done a great deal in creating a clean, manly spirit for sport among the students, and when he was leaving on furlough the student body presented him with a handsome banner in recognition of the interest he had always taken in their athletics.

### *Our Graduates*

It is significant to see how our graduates and old students are coming to occupy important positions in the political, industrial and educational life of China. Some are in the Ministry of Foreign Affairs and the Ministry of Education, one is the manager of the Hanyang Iron Works, one is Vice-Director of the Tsing Hua College, one is private secretary to President Yuan, one is director of Chinese students studying in the United States, one is Judge of the Supreme Court of Peking, some are in the new railway system, and more and more they are gaining for themselves a reputation as men who can be trusted with important work. One has recently been appointed Minister to the United States. Dr. W. W. Yen, the present Minister to Germany, is an honorary alumnus of St. John's.

### *Plans for the Future*

I sum up a few of the plans which we hope to see carried out before many years have passed. In the first place we would refer again to the removal of St. Mary's School for Girls and of the Orphanage to other sites. St. Mary's needs a much larger piece of land and a larger building if it is to continue to grow. In its present position it is hemmed in on all sides by St. John's, and is forced to carry on its work without having all the facilities which it needs. With the removal of St. Mary's there would be benefit derived by both institutions. In the second place, we should aim at the establishment of a Department of Law.

This need not be a very expensive undertaking. If we could secure the services of two professors of law, a beginning might be made immediately. Several of the lawyers in Shanghai have expressed their willingness to become lecturers in the school when it is organized and will give their services without remuneration. There can be no doubt but that the study of law is of vast importance in China at the present time. So-called law schools are springing up all over the country, but thus far no thoroughly efficient one has been established. St. John's has a clear field to open up the first law school in connection with a Christian university. In the third place we should aim at establishing a Department of Civil Engineering. Professor Ely is much interested in the development of such a department, and I hope permission will be granted him to raise the necessary funds. We should have a new building which would cost about \$25,000 (gold), and we would also want two more men competent to teach in this department. The demand for such work at present is very great in China, and we would be wise to help in meeting it.

For a time we were somewhat in doubt as to the advisability of continuing our Medical Department, but after considerable thought we have come to the conclusion that we should do everything in our power to carry on this important work. It has already been the means of educating a large number of young men who are doing good work in the medical profession, and it has supplied our own hospitals with efficient assistant doctors. There is no place in China where medical education in English can be given as efficiently as in Shanghai. Dr. Jefferys is now raising a fund of \$35,000 in the United States for a new medical school, and we hope that his efforts will meet with success. After his furlough Dr. Merrins will be set free to give his whole time to teaching in the medical school. We hope that the policy of developing one medical school for all

three districts will be continued. Of course, we need further help in the way of men, and we should have at least one man who could give his whole time to laboratory work. We should bear in mind that our medical school will have certain advantages over any other medical school which might be established in Shanghai. It has its connection with the university, and so can always secure men well prepared in English and in general knowledge to take up the course; and, furthermore, it has its connection with St. Luke's Hospital, which is second to none in China. For us to abandon the work because of the possibility of some other school taking it up, as it appears to me, would be both a timid and short-sighted measure.

In the development of our work some may still have doubts as to the expediency of the Christian College undertaking to carry on special departments like schools of Medicine, Law and Engineering. We believe that if they could appreciate the real situation they would no longer have any hesitancy. We are confronted by the danger of scientific knowledge being imparted in such a way as to lead to materialism. As an offset against this we must endeavor to train up young men in these studies in a Christian environment and under Christian influences. In this way we can do much to oppose the tendency in China towards materialism and agnosticism. As has often been stated, the missionaries in Japan now see the importance of the Christian university and regret that they did not take steps toward its development twenty years ago. Here in China we must not make the same mistake. We must show the young men of China that science and religion are not enemies, but that a man may be a God-fearing, religious man and at the same time have a thorough knowledge of the laws of nature and of their useful application. The aim of St. John's is to hand down to others all the light and all the truth which we have inherited from the past.

## AN OCULAR DEMONSTRATION

In the closing hours of the recent General Convention the Rev. F. A. Kawa-Himi Russell, the first clerical delegate from Liberia, was given permission to address the House of Deputies. Mr. Russell is an African of the darkest hue, and the first Liberian priest to visit this country. His father and mother were among the first converts of our Church in Liberia, and he was educated in our schools there. His appearance and words, as he declared himself to be but one step from heathenism and an example of what the Gospel is doing for his race, produced a deep effect upon his hearers. We give his address in full.



REV. F. A. KAWA-HIMI RUSSELL

M R. PRESIDENT and Gentlemen of the House of Deputies:

I feel that I would be guilty of a piece of injustice to this house, the American people in general, the American Church in particular, to the Missionary District of Liberia that I have the honor of representing here, and to myself, if I allowed this session of the General Convention to close without making an expression on behalf of my churchfolk in Liberia. Although a silent member of this house, enjoying the limited privileges of a delegate from a foreign missionary district of the Church, yet I am very proud of the honor bestowed upon me by my membership when I realize the fact that I am the first native clergyman of the great American Church in Liberia who has been accorded a seat in this House.

Apart from that, I most highly appreciate the respect, cordiality and brotherly feelings which each member of this House has accorded me during the session, and the warm interest manifested in your concern about the missionary work in Liberia. Such an unexpected treatment, Sirs, has greatly eliminated from my mind the forebodings that I had when coming to this country where racial prejudice is said to be very keen. Now I can safely say that I am returning to my people with the good news of your broad-mindedness toward me upon my lips. I feel, Mr. President, that I would almost have been smothered to death if you had denied me this great privilege of addressing the House, and therefore I must first thank you for saving me from that fate.

It is due this House of Representatives in our highest ecclesiastical council, and the American people in general, that I tender my sincere thanks for what I am to-day in the Church of God, and also convey to them the heartfelt gratitude of my friends at home, who, like myself, have been brought into the light of the Gospel of Jesus Christ through you. Instead of being ashamed, I am rather proud of being able to tell you that I stand just a step removed from heathenism; my father having been brought therefrom by the early American missionaries who went to Liberia years ago; which fact enables me this day to boast of a Christian birth. And I am but one out of the hundreds who, without the least hope of ever seeing you, must always thank and praise you

for this blessing conferred upon them by God through you.

We feel that you have done and are doing a great deal for us in Africa, and appreciate your efforts the more because it displays an extraordinary amount of Christian love in this, that you are always willing to contribute toward that field without being able to see some of the living results of your labors as you have in me to-day. I say this is extraordinary because the present age believes in ocular demonstrations; but you have been satisfied with reports, quite unlike the age, although living in it. My allotted time to speak is short and therefore I must be quick about what I have to say.

Criticism upon criticism has been and is being heaped upon the missionary district of Liberia from time to time, to the effect that the work there being one of the oldest fields of the Church it ought by now to be able to care for itself. In short, that the work has not made as much progress as it might have or should have made considering the amount of money and lives spent there.

I grant all this; because history supports the statements and I cannot gainsay them. But this is what I do say: that there are some people in the world who are old and yet poor and dependent despite their hoary age; which shows that age does not necessarily imply wealth and independence. And such is the case with our district. I can assure you, Sirs, that you cannot be more anxious to have us become self-supporting than we are ourselves; if anything, we are more so than you are.

Dependency carries with it a considerable amount of humiliation always. A man of any self-respect and self-pride cannot but feel uneasy and deplore his condition under it, no matter how generous and charitable his benefactor may be. But, of course, "what cannot be cured must be endured;" and that accounts for our remaining what we are to-day. But we pray and hope that the day may not be far when we will be able

to stand up for ourselves as a self-supporting missionary district.

Let me present a picture to you, gentlemen, and thus bring matters more clearly to your minds. The missionary in Liberia under the present state of affairs takes a boy from heathenism, trains him, develops his mental faculties, brings him in touch with the modern civilized world; he is taught the way of salvation through our Blessed Lord; after this he sends him into the world with no training whereby he is to work profitably and earn his livelihood and in turn contribute toward the upkeep of the work. What is the result? The boy is likely to turn out a wreck and a disgrace to himself and the mission, with a waste of money, time and labor spent in training him; or to return into heathenism directly or indirectly, "like a sow to her mire." And this, with exceptions, is often the case, but not the rule. You are all more or less acquainted with the history of the founding of Liberia as a colony by the American Colonization Society years ago; and from this you can judge for yourselves if it is fair and just at this stage of that country's history, and in the face of the circumstances that she has had to exist under as a nation, whether the portion of our church membership hailing from that side should be expected to maintain a district now or not.

The heathen man does not know the value of Christianity and Christian education, and as such, has to be coaxed to come to church and begged to give his children to be trained. What sort of support can he give toward the up-keep of the work under such circumstances? And suppose he had the mind to do something, to what extent could he go when he is still living under the system of "from hand to mouth"?\*

These are the three principal classes that we have to deal with in that field,

\*The Bassa natives have a parable which applies here very well: "If there is no water on the roof, how can the eaves of the house drop water?" If a man has nothing for himself, how can he help another man?

and these are the people that the ill-disposed expect to become self-supporting at this time. What do you think about it?

What we are pleading for is that industrial schools may be established in the district where our boys will be taught to work profitably after they leave school. When these are given us, we have every reason to expect a change for the better to the credit of the great American Church and people.

In making my plea for greater interest in the Liberian field, I cannot claim what a certain bishop claimed for his diocese when he said of the members, "these are your own kith and kin; your own blood relations," because I am an African by looks, African by name and African by temperament. We are in no way related by blood. But in the name of common humanity, in the name of our common Lord, in the sign of His Cross, I appeal to you this afternoon, and I hope to conquer all human prejudice and

selfishness as Constantine the Great did of old, and thereby not only enter your hearts but your purses as well.

We have greater opportunities for extending the work now in the hinterland of Liberia than ever before; all we need is the means. Will you not give it for the salvation of perishing souls? I hope you will. We will not be able to pay you, but God Almighty will surely reward you in His Kingdom on high.

Gentlemen of the House of Deputies, members of the American Church, I thank you once more on behalf of our blessed dead ones who through your efforts and the grace of God are now in Paradise; and I also thank you on behalf of those of us whom you have placed under life-time obligations to you for your kindness toward us.

May God bless you, and as it is not likely that we will ever meet upon earth again, let us all hope and strive to meet in Heaven.

I thank you.

## A NEW CHURCH FOR HONOLULU CHINESE

**D**URING the session of the District Convocation, the first sod was turned on the site of the proposed new building for St. Peter's Chinese Church, Honolulu. There was a large attendance of clergymen and lay people from all parts of the Island. Much to the regret of all the Rev. Kong Yin Tet, rector of the parish, was absent on a visit to China. He was represented by the senior warden, Mr. Yap See Young, who made an interesting historical address. The work among the Chinese was begun in 1884 when the Church of England was responsible for the work in the Hawaiian Islands, so far as the Anglican Communion was concerned. Services were originally held on Sunday afternoons chiefly in private houses, though now and then it

was found possible to borrow a church. On Easter Day, 1887, the first celebration of the Holy Communion for Chinese was held. The congregation grew so steadily that in 1890 work was begun upon the present building. This is now entirely too small.

Friends of Bishop Restarick and the Chinese congregation, many of them residents of Honolulu, have given a large part of the \$30,000 necessary to purchase land and erect the building. One New York business man, who happened to be visiting in Honolulu, was so impressed by what he saw of this work among the Chinese that he gave \$10,000 toward the enterprise and later came back with another gift of \$4,000. Members of the congregation have given generously in proportion to their means.



CLERGY AND CATECHISTS OF THE TWO DISTRICTS IN JAPAN AT HAKONE LAKE, JULY, 1911.

# A HIDDEN FORCE IN JAPAN

*By the Reverend Allan W. Cooke*

MODERN industry is built up on efficient organization, and nothing is more essential to its success than men, yet one is in danger of forgetting the men in admiration of the organization. Manufacturing has been well-nigh revolutionized by the introduction of the system of scientific management, and here again it is largely a matter of men, well trained and able men. Success in trade depends upon good salesmanship as well as upon the quality of the goods one puts on the market. Even in parochial and missionary work no one will deny that personality is an important factor. And yet in all our planning for the extension and maintenance of the various missions of the Church we are in danger of forgetting that most important of all factors, the personality of the men who constitute the native ministry of the churches we are helping to establish in foreign lands.

The foreign missionary is at first wholly responsible for whatever teaching and preaching can be done, but his first and most difficult duty is to find and train native assistants, and as time goes on the greater part of the responsibility for organization and extension passes into the hands of the native ministry he has raised up. This is as it should be, but because the Church at home deals always through the foreigner who acts as her agent, little knowledge of the men whom he has gathered round him ever comes to her ears, and often there is little realization of the fact that more important than buildings and equipment, and more important even than an increase in the foreign staff, is the organization and training of the native ministry.

It is more than fifty years since Bishop Williams, of blessed memory, began the work of our mission in Japan, and yet not till recently has there been a comprehensive and representative gathering of the Japanese members of the mis-

sion's corps of workers. The desirability of such a gathering for mutual conference and encouragement had long been felt, and so it was planned to assemble all the men, both native and foreign, from the two districts of Tokyo and Kyoto, and have them spend several days together. The accompanying illustration will give some idea of the character and personality of the men who, under God's providence, have been called to the privilege of ministering as clergy or catechists in the Church in Japan. There are twenty-four Japanese clergy and twenty-eight catechists in the District of Tokyo, and fifteen clergy with twenty-six catechists in the District of Kyoto, but some of them were prevented by various causes from being present. Not as many of the foreign missionaries were present as had been hoped, but several were on furlough and it was difficult for the others to come. Had the whole staff been present there would have been 114, including the two bishops. In spite of the absences, however, the group is thoroughly representative, though the senior presbyter and another whose hair has grown white in God's service were not there when it was taken, and it includes, besides the staff of the two districts of the American Church, two visiting clergy from two of the districts under the English Church and one of our missionaries in China, who was a "native" of Japan.

It is not possible in a brief space to give any detailed information concerning this body of men, but it is well for our supporters in this country to know the faces at least of these men, in whose character and personality lies hidden one of the greatest of those forces which must influence the future of the Church's growth.

There are some stations in the District of Kyoto which it is difficult to supply with the ministration of a priest more often than three or four times a year. In one of these stations lives a

catechist who, when he returned from this meeting, had a journey of a day and a night on the train and then about a day on a small coasting steamer, with finally a ride of nearly a day in a *jin-riki-sha* before he got back to his station. At this gathering he met a classmate in the divinity school whom he had not seen since they graduated together some ten years before. One can hardly imagine the fortitude that is needed to fill the position of leader to a little flock of Christians where there is next to nothing of Christian fellowship. The stress of circumstances has forced the institution of "catechists" upon the Church, but it is far from ideal to send men to live in seclusion, with all of the responsibilities of the Christian ministry upon them and with none of the grace of Holy Order.

There comes to mind another catechist who lives in the far North, where things are well snowed under in winter and the thermometer forgets to go above freezing. Well on in years, he is an example of a type fast disappearing, who can tell you tales over the *hibachi* of the two-sworded days and fighting with smooth-bores. For some years a teacher of fencing with the native sword, he now lives in the house, the largest room of which is used for the services of the Church. Sunday-school, morning prayer and evening prayer, with a sermon at each, is his Sunday routine, to which should be added the duties of janitor and sexton, and when the priest-in-charge comes on his rounds to bring to this little flock the Bread of Life the catechist kneels as a *layman*, with the twenty odd communicants, around the Lord's Table.

Native priests there are too, of course, in small number, but these men are assigned to the congregations who can pay a sufficient portion of their salary to entitle them to their services, and the smaller congregations must depend upon the ministration of a catechist, with occasional visits from one of the foreign missionary priests. Most of the Japan-

ese priests, at least, are doing educational work. It seems to be thought that there is less danger of a possible "secularization" of priests if the mission supports them in school work than if they are put in charge of country stations, it being argued that the catechists can not be ordained till their congregations can contribute a fixed portion of their stipend.

Of the few priests working for congregations which supply but part of their stipend, one made quite a reputation for himself not long ago by leading a movement against the mayor of his town, who was a candidate for re-election, on the ground that no person should be elected to public office who was the proprietor of a licensed brothel, as this man was publicly known to be. Threats of personal violence could not dissuade him, for he is one of the clergy who stand for civic righteousness at whatever cost.

Personal loss and deprivation is almost sure to come to those who take up Christ's work in Japan. One of the clergy voiced the spirit in which it is accepted when he said of the death of his son, that the funeral, the first that the town had ever seen (so far as he knew) had opened the way to many people's homes and hearts, both because of their sympathy for him in his bereavement and because it bore testimony to our belief in eternal life.

It is of such stuff that the clergy of the *Nipon Sei Ko Kwai* are made, and in them lies the future hope of our mission to Japan. Even the omnipotence of God has limited itself by committing the conversion of mankind to the ministry of men, and it is because His ministers may hinder, by their weakness and shortcomings, the progress of His Kingdom, that the choice and training of "fit persons" to carry on this ministry is so awesome a responsibility, while because through his faithful ministers the world is to be won to Him, the raising up and training of a ministry for the Church of Japan is so full of inspiration and encouragement.

# CHRISTMAS IN A BUDDHIST ORPHANAGE

*By the Reverend P. A. Smith*

OME time last May or June, not long after we came to Tsu, I received a call from a kind of gentleman not uncommon in Japan, the money-gatherer for an orphanage. There are a good many of these institutions scattered over this country, some of them doing fairly good work, some supporting about the same number of attendants and officials as children, and some which seem to exist chiefly on paper. One cannot always investigate very thoroughly, and yet one would like to help those which are really worthy, even though they are not wholly Christian, so I have evolved a method of dealing with these gentlemen of the road that usually settles them, to my own satisfaction at least, if not wholly to theirs. A brief account of this particular interview will indicate what this method is.

In reply to his request I asked if his orphanage was backed by any religious body or had any religious affiliations. He said it was independent, but run as a Buddhist institution.

"Then why do you not go to Buddhists for your support?" I asked. "I am a Christian, and have to help to support our Christian orphanages, which are far more numerous proportionately than Buddhist ones."

He gave me the usual reply to this, "Buddhists do not give as well as Christians do. They do not have the same love for the poor and the outcast."

"Very well," said I, "why do you continue to run your orphanage on Buddhist principles? You are only turning out more people of the same kind, people who will not help in the good work. My money will be better invested in a Christian orphanage, where they will turn out Christians who will know what real love for mankind means."

This is usually the end of the interview. A little explanation is sometimes

necessary, but it does not last long. This time, however, I was wrong. The man turned on me almost sharply and said, "You are not fair to us. It is not right for you to stand off and criticize, and still not help us to make things better. If you will do it we will give you all the chance you want to help and advise us."

I was taken aback, but I resolved to call his bluff and settle him by asking to be allowed to teach Christianity to the children, feeling sure that I would be refused. But again I had reckoned without my host. Before I had gotten around to ask him if the manager would permit me to do this, *he asked me if I would come and teach the children.*

I was astounded, but to make sure I said, "Do you mean to teach them Christian ethics or morals?"

"No, I mean teach Christianity. Only you must not be disappointed if we do not all become Christians immediately."

This was queer, but after a little while he went away with the promise of 50 cents a month for his orphanage, and I was to make arrangements to go out and teach the children as soon as possible.

I did not wish to be hasty, and later have to withdraw because of that haste, so I waited till after the summer before doing anything more. Then I asked the manager of the orphanage to call on me. He came, and we went right to business. In answer to my question as to whether he had heard of my talk with the other man he said he had and that he was very glad that I was coming to teach the children.

"Now, remember," I said, "I am coming to teach direct, straightforward Christianity."

"Yes, I understand; that is all right."

"But will it not conflict with other religious instruction given to the children by Buddhist priests?"

"There is no such instruction being given. The priests will not help us because we are independent, and I do not interfere with the children's religious ideas myself at all."

"But," I said again, "will it not cause some of your Buddhist supporters to cut down their contributions?"

"No, nothing of the kind will happen. We really want you to come, and every one of the eighteen or twenty children in the orphanage will come, and so will I, and the matron as well. Everyone will come to hear you."

It ended by my agreeing to go out the next Saturday evening and talk to the children, and it only remained to see how the thing would really work out, for I was still a little sceptical.

When Saturday evening came, my Japanese teacher and I started for the place, about a mile and a half from my house, armed with a Sunday school picture roll and the story of Joseph stored away in simple Japanese in my head. About a quarter of a mile from the orphanage gate my scepticism was given its death-blow, for there we met the manager and the oldest boy in the orphanage, who had come that far to meet us, to be sure we did not miss the way. We arrived a little before the hour to begin, but very soon the children came shyly and quietly in. Some of them were a little embarrassed in the presence of a strange being like myself, and were a little afraid. But when the picture roll was brought out and I began, they edged forward, and it was an inspiration to see the faces as they brightened or looked anxious according as Joseph's fortune was good or bad. We finally left him in prison, with the promise of release the next time.

And thus began our teachings in a Buddhist orphanage. We have gone every Saturday night since; sometimes I talk, sometimes one of the young men of the church talks, but always there is a story from the Bible, with the lesson driven home, gently, interestingly, but plainly. The children are always ready

for more, and the manager, ex-priest though he is, asks all sorts of questions as we sit on the floor and chat after the regular story and lesson are over. We are beginning to teach them hymns now, and soon we shall begin on the Lord's Prayer and some other things.

We wanted to give them a Christmas celebration, as near as we could to that day, but it could not be done earlier than January the fourth, when three or four of the young men of the church went out there with me. We were laden with a small tree, candles, cakes and presents. By six o'clock all was ready, and at half past the children came in, all fairly wriggling with eager excitement.

We began with a Christmas talk by my teacher, and I can truthfully say that I have seldom heard a talk better fitted to an audience than his was, from the details of the journey to Bethlehem and the birth in the stable to the Christmas lesson drawn from it at the end. After that we sang "When He Cometh," and then there was a varied program of music and other things by the young men. The music would hardly pass muster in a high-class opera, but it was appreciated and everyone was happy. The program over we lighted the tree, which caused all sorts of gasps of surprise and admiration. Then came cakes and oranges for the children, twenty-two in all. There were just two bags of cakes and two oranges left over, and these were given, amid laughter and clapping of hands to the smallest boy and the smallest girl there. Last of all there were small presents for everyone, including a Bible for the manager, one for the treasurer, and a Prayer Book for the manager's wife, the matron.

When the excitement had died down a little the children sang some of their songs for us, and finally my teacher brought the meeting to a close with a little further reminder of the lesson of Christmas and the hope that they might never forget how much they owed to that little Babe in the manger, whose birth we had been celebrating.

So ended our Christmas celebration in a Buddhist orphanage. As I sat there that evening, watching the children and the older ones as well, I could not but feel that it was a strange situation. Here we were doing the same things that we might do in any Christian community, but in an orphanage founded by a Buddhist, run by an ex-priest who has but little religion of his own left, and supported by either Buddhists or non-religious people. I thought of the people who had shaken their heads and told

me that the orphanage was not run on very good financial principles when they heard that I was giving 50 cents a month to it. But I thought most of all of the goodness and power of God who had enabled us, not in spite of the carelessness and lack of faith of the manager, but actually *on account of it*, to bring to these children the message of Christ, and to put into their dull and humdrum lives something of the joy and happiness that comes through Christ and the Christmas message.

## A SIXTY-YEAR-OLD CHINESE CONGREGATION

*By the Reverend P. N. Tsu*

**O**N October 5th the congregation of the Church of Our Savior, Shanghai, China, celebrated its sixtieth anniversary. The offering for the day was \$6,000. It is a thank offering which my parishioners offered to Almighty God for His mercy and blessing bestowed upon the parish during the past fifty years. As their rector, I have always urged that the congregation should raise funds for the building of a new church, but I never expected that they could succeed in raising such a large sum of money.

The reason why the parish needs a new church is plain enough. Owing to the growth of the city, the church is now situated in a busy commercial center and most of our people are not living in the neighborhood. The noise made by the traffic is a great annoyance to our worshippers. Our work is hampered by the limitation of space. The church is much too small to seat the regular members. The 200 parish school boys have to be told not to come to the service as there is no room for them. The native Christians are full of enthusiasm and are deeply conscious of their responsibilities and opportunities; but as long as we are held back by want of proper equipment, there

is little hope for further expansion of our work.

The Church of Our Savior, which became self-supporting in 1906, is at present the only self-supporting parish in the District of Shanghai that is supported wholly by Chinese offerings. There is every reason to believe that we have here the promise of a church that will be one of the main pillars of the future Chung Hua Sheng Kung Hui, and therefore every effort should be made to render its growth possible. The church building itself is in a shocking state of dilapidation and is not worth repairing.

Twelve thousand dollars is needed at least to provide a church and parish house suitable to meet present opportunities and provide for future expansion.

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**M**R. TSU will be in New York during the winter for a post-graduate course at the General Theological Seminary. He speaks English fluently and has made a profound impression wherever he has preached. He will be glad to receive appointments to speak in and around New York. Arrangements should be made through Mr. John W. Wood, 281 Fourth avenue, New York.

## A VISIT TO A NEW TOWN IN WYOMING

*By Archdeacon Dray*

YES, and I found it was a very new town indeed when I literally climbed down from the car, and then, for the appearance of things as much as anything, climbed up some steps again onto the platform which contained a large proportion of the population of the place. True, the platform was not so very long, built as it was in front of the disused freight car which served the purpose of station; but it was certainly well filled by the "madding crowd" which had assembled to enjoy one of the great excitements of the day, the arrival of the one west-bound train that passed during the twenty-four hours.

When the train had moved off we trooped in groups toward the few buildings which formed the town. I rather like the word "trooped" in this connection; it gives the scene a pastoral air which it did not have—and I began to be solicitous about securing a lodging place for the night. Four or five months before, the town had consisted of about four small buildings, but these had been added to until there must have been nearly thirty, including some scarcely yet completed; which greeted us.

Something of a brotherly feeling having been engendered it was not difficult to approach some of my newly made acquaintances on the subject of hotel accommodations, but with rather discouraging results. The hotel was not yet in existence, and there was little doubt that the two restaurants which had beds to rent were quite full. A large tract of land had been recently opened for settlement, and almost as many people as the town itself contained were coming in every day, numbers of them staying over a night before moving out with all their belongings to their homesteads.

Inquiry at one of the two restaurants established the fact that not even a cot

remained there, and I made for the other. This one was hardly as prepossessing as the first—with apologies to both for the adjective—but it seemed it had just "room for one more," provided I had no objection to sleeping in the one public room where four or five others lodged, and sharing one of the double bunks with a companion! Phew, how my heart sank as the door was thrown open, and I took in the situation! Each bunk seemed innocent of sheets, or washable covering of any sort, a fact that was hardly to be compensated for in my opinion by the really lavish supply of highly colored "patch-work" comforters. True, warmth and perhaps coziness was suggested, but one's imagination ran riot at the spectacle, and a glow of relief rushed over me when I was informed that possibly I might secure a room to myself at an adjoining house.

Following directions, I called at a small two-roomed structure, and was graciously received by a lean lady of safe age, who proceeded to offer me, with some hesitation, a half of her lodger's bed, with the prospect of the luxury of all of it provided he took a contemplated trip. Fortunately, as we were considering the problem the lodger arrived, and announced that he would not be in town for a few days, and the load of my immediate troubles fell from my shoulders. I hastened to pre-empt my claim by depositing my suit case in the room, and made much of my freedom, in the selfish hope that I should not be called upon to "double up" with some other new arrival. Oh, what a difference it makes whose ox is gored!

After a tour of inspection of the town for the purpose of gaining some idea of the possibility and wisdom of any attempt at the establishment of services,



THE ONLY PUBLIC BUILDING IN THE NEW TOWN

*The first service will have to be held in this hall over the grocery store*

or other form of Church work—subjecting myself to fearful and wonderful sallies of wit on the part of some of the inhabitants who grasped the significance of my clerical collar and made delicate allusions as I passed by—I had quite an extended interview with my host and hostess, whom I found disposed to be most kind and friendly.

As I have stated, our house consisted of two rooms, and I soon discovered that I was to control about two-thirds of the entire structure. The other apartment comprised bedroom, kitchen, and sitting room, and must have been fully seven feet by ten in size. Here the three of us found we could sit and talk and still leave room for the small table, and the rest of the furniture.

When retiring time arrived—and this was early, for the ubiquitous pool room was the only outside attraction—my landlady brought out from my room a huge armful of what appeared to be comforters (handy things, that need no washing) and stated in reply to my regrets that I should so trouble her that she did this every night. There were three windows in my room, and it seemed that I was to be somewhat open to public gaze, until the landlady solved the problem by hanging one of her

dresses before one of them, barring part of another with a large picture, and leaving the newspaper that already adorned the third to play the part of a shade. Neither the paper nor the picture did more than cover the lower sash, but their short-comings were somewhat compensated for by the dress, which hung suspended in graceful folds from the brackets of the curtains which were-to-be, though it did not reach to the bottom of the window. It was such a comfort to reflect that I could not possibly outrage the feelings of anyone who might be on a stepladder on the one side of my room, or crawling on hands and knees on the other.

There was an air of trustfulness in human nature about some of the arrangements which was very gratifying. At the bottom of the bedstead I found a box of household supplies, bottles of pickles, preserves, and so forth, and on the sewing machine reposed the bucket of milk, evidently for the family use in the morning, for did not my host enter my room while I was dressing and carry it off, and was I not sure from the sounds which penetrated the single board partition that preparation for breakfast followed immediately after the rising from the aforesaid comforters?

I had hoped that there might be some provision for occasional ablutions, hidden away in some retired spot, under some of the dresses and coats which hung around my room, perhaps, or behind that newspaper in the window, but I saw no evidence of it, and supposed that in my case I was expected to patronize the one-and-only wash bowl at the restaurant to which I had to go for my meals. I rarely postpone such matters until after a morning walk—perhaps from force of habit—so that possibly I may be forgiven for the suspicion that once crossed my mind as I dressed that that bucket of milk had been kindly provided by my thoughtful hostess for my use, and that the cloth which covered it was my towel. However, I had a bright vision before me which made my experience a huge joke, for I recalled the fact that my train would be along in a few hours, and that I could revel in the luxury of a washroom on the Pullman, for it is not taken from the train until a few more stations are passed.

It was just one of many such experiences in a new country, and really enjoyable—after it was over—and I met many of the residents who will, I think, help me with a service in the hall over the grocery store when next I go, and I am quite sure that my hostess will be there, for, although she belongs to one of the rather nondescript bodies of Christians, she "did hope I would come and start Episcopal services."

### IDOLS IN JAIL

FROM an English Church missionary comes this account of the fate of three Hindu idols:

"One day I saw three idols in prison in Sukulpura, a small town in the central provinces of India. I naturally asked the policeman in charge what the idols had been up to! The man was a Mohammedan, and this is the story he told me.

"A Hindu gentleman in a neighboring town bought, at a cost of about £300, three marble idols of the god Ram, his wife Sita, and brother Lachman. With great ceremony and state the idols, which are beautifully made of Jaipur marble, were set up in the temples he had built for them. All went well for a time, until one morning all three idols were found to be missing. Search high and low failed to trace them. At length a man, called 'an informer,' turned up, and said he would undertake the search on condition that he should be rewarded if he were successful; terms were agreed upon.

"After a few days the man brought word that he had discovered the three runaways bathing in a stream. All the townsfolk went out to see the idols, which were lying in water not far away. The images were damaged—an arm broken in one case and a foot in another. Owing to their damaged condition, the owner of the idols refused to give the amount agreed upon, and reported the whole matter to the police, accusing the finder of being the hider. The police placed both the finder and the idols under lock and key, the former as a suspected thief, and the latter as witnesses! The finder has since been released for lack of evidence to convict him, but the witnesses (!) are still 'in durance vile,' and I hear are to be sold by auction."

"**S**URELY," says one of our correspondents, "if everyone were constantly praying for missions, there would be no trouble about the doing or giving." The Church Prayer League has been formed to help people offer their prayers regularly and intelligently. The League publishes a quarterly leaflet with suggested topics for intercession. Copies can be obtained from the Editor of *THE SPIRIT OF MISSIONS* at 281 Fourth Avenue, or from the Order of the Holy Cross, West Park, N. Y.

## AN ALASKA INDIAN CHIEF

*By the Reverend C. E. Betticher, Jr.*

**S**O much of the warrior has been emphasized in the Indian chief that it requires an adjustment of ideas to picture him as distinctly a man of peace. And in most cases one has to think twice before he can picture to himself the Indian chief as the direct and active assistant in the things pertaining to the Kingdom of God. I have just recently returned to Fairbanks from a visit to the new St. Timothy's mission at Tanana Crossing. My visit was one of great interest and of certain accomplishment. Chief Jarvis, the local chief of the village at Salchaket, is a man who is keenly interested in the welfare of his people and he is, moreover, willing to exert himself in their behalf. So when it was known that the "Tana" would attempt to get up to Tanana Crossing with our freight—it should be explained that St. Timothy's is away above the usual head of navigation—Chief Jarvis immediately applied for a position as a deckhand in order that he might go to St. Timothy's with

me and help me as the interpreter. The trip up was a long and hard one. Everyone was tired out many times. But all of the way up, whenever I talked with him, Jarvis was thinking and planning for the time we would have at St. Timothy's.

When we finally arrived we found representatives of five villages waiting there for us. Through all of the many, many consultations and talks and advices and plannings which followed with the people, Jarvis was the link. On Sunday he stood beside me in the tent which we used as a chapel. On Monday he stood beside me to act as interpreter at seven weddings! In the village he explained to the people some of the things that the mission has been able to accomplish further down the river. Everyone was glad to see him, and everyone was sorry to see him go. We came down the 250 miles to Salchaket in a rowboat. All the way down he had his eye keenly alert for our safety on that really dangerous piece of water—the "Upper



CHIEF JARVIS IN FULL DRESS

Tanana." At Salchaket, where we parted company, we had another service together in the chapel at St. Luke's mission, and we had the extreme satisfaction of finding Miss Wightman safe back from her furlough in the United States.

There is nothing of the sensational in all of this, nor is there anything of particular excitement. But there is, to my

mind, one grand fact, that an Indian chief—a man of affairs as things go here—is willing to drop all other interests and give several weeks of work in order that his kindred people may have spiritual benefit. Is it not an example which some of our "white chiefs" could follow to the untold good of their people?

There are other Indians as devoted.

## SHOT AND SHELL IN NANKING

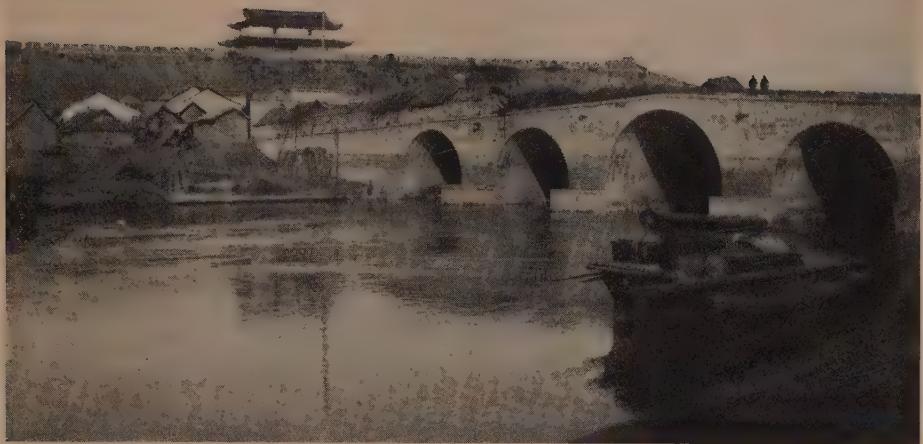
*By the Reverend J. M. B. Gill*

FOR a number of weeks in August and September Nanking was the center of fierce fighting between the government army and the soldiers of the southern insurrectionists. If the city had been for three days and nights in the lowest pit of inferno, things could not have been any worse than they are. On a Monday morning the northern troops came into the city and immediately began fighting the rebel troops. This kept up all that day and at night the looting proper began. I have no hesitation in saying that at least ninety-nine per cent of the houses in the city and outside the gates have been completely looted, not even leaving the people a piece of bedding to sleep on. When money was demanded and was not forthcoming the people were killed. I have been nearly all over the city on the Red Cross business that I was helping in and the horrors are simply indescribable. All the shops and houses broken up, the streets full of trash and dead and mutilated soldiers and people, and a stream of the most devilish looking troops you ever saw loaded with every description of loot, commandeering rickshas and forcing the people to carry their loot for them; and, if any demur, cutting them down without mercy.

To describe the horrible and desolate sight the city presents would defy the imaginative powers of a Marie

Corelli. It is awful beyond words. There is no difference between the people now, for no one has a thing left, not even rice to eat. Their homes have been ruined, their women outraged and their means of making a livelihood taken away. Our places, the rented one on Ta Chung Ch'iao and on Hua P'ai Lou, were both entered by the troops, but not robbed; a shell fell in the Hua P'ai Lou house Monday afternoon and blew out the back wall, but beyond scratching the chin of a little boy, did not hurt anyone. Many bullets came into the Ta Chung Ch'iao house and ruined some of Mr. Magee's pictures, and a few came into the place we are living. Over here the troops tried to come in, but I went out and told them that they could not, as it was a foreign place, and they went off. The next night I was on the porch and a soldier who had entered a place where some coolies live next door, climbed up onto the roof of their mat shed and suddenly appeared on my wall and was about to jump in when I told him to get out, and he disappeared.

The southern troops did a lot of looting around my neighborhood, and then there was much fighting between the advance guards of the northerners and scattered parties of the rebels, with a constant singing of bullets over the house. After a little along came the most piratical looking band of northerners and just then an old man came out



OUTSIDE THE TUNG-CHI GATE OF NANKING

*The ancient wall of this city, which before the days of the Manchus was the great capital of China, is plainly seen*

of his house with a trunk full of fur clothes and started on a run for my side door. They began shouting and then caught him just at my door. I went out and explained to them that he was a neighbor and they let him go.

About half an hour afterwards came the most exciting event of the day. The part of my house fronting the street is a very nice-looking Chinese house. There was an awful banging and shooting at my front door. All the refugees were scared green and came running to say that the northerners were breaking in the door. I ran out and told them it was a foreigner's house, but I suppose my Chinese was too good for them to distinguish the fact that I was not a native, and they said if the door was not opened at once they would break it in and shoot us, and they fired off their

guns and banged the door with them, and jammed the bolt. But after much talking and a good deal of pulling I got it open, and there they were, seven or eight, with guns pointed in the door. They did not talk very nicely but when they saw I was truly a foreigner they decided they would not come in.

I have never seen any such things in my life and it is the most depressing experience one can imagine. The hopelessness of doing anything about it is simply heartrending.

The city seems very quiet now, but it is pitch black, as the police have not dared to light the street lamps. I have nailed a lantern on my front door with a little American flag I have, and a sign saying that it is the residence of a foreigner. I hope that will save us from any further disturbances.

# AMONG THE MOROS OF ZAMBOANGA

*By the Reverend R. T. McCutchen*

EVERY missionary to a primitive people has experiences which are so common in his daily life that they are not taken into consideration, yet some of these may interest people not privileged to visit such races.

About Thanksgiving time there was a severe storm which destroyed many houses in Cawa Cawa, the Moro village over the water. Our Settlement House was not finished, but had the floor in and iron roof on and was well protected among the cocoanut trees. During the night my Moro helper gathered all the women and children in Cawa Cawa and took them to this shelter. It appealed to me as a fine opening for our work. The next morning when I drove to the Moro village, as I do almost daily, the first person to meet me was this Moro helper, Awkasa Sampang, asking me to pardon his taking the liberty of sending the women and children to the building during the storm. Words could not express the pleased expression on his face when I approved his act.

As soon as the Settlement House was finished we opened a dispensary under the charge of Miss Candida Goco.

Miss Goco was the first Filipino to study as a trained nurse. After graduating from St. Luke's Hospital Training School in Manila she took a post-graduate course at the Episcopal Hospital in Philadelphia, and about ten months ago came to Zamboanga to open the medical work here. Then the Moros began to come for treatment and medicine, and among them was a man who had sore eyes. After about five treatments he was so much improved that she informed him it was not necessary for him to come again, whereupon he asked for his bill. On being told there was no charge in his case he asked her how she got money to buy such good medi-

cine and pay expenses. She told him that people who had money gave what they were able, and to her surprise he placed his hand into what seemed a bottomless pocket, produced one *peso* (fifty cents) and laid it on the table as his offering. This means more to a Moro than \$10 would mean to an American. It shows their desire to help maintain a dispensary where they can go when sick.

A short time ago I noticed a ricksha boy arranging for an automobile ride. He wanted a car to go fast for an hour to give some of his friends a ride. The man charged him seven *pesos*. He invited me to go as one of his friends, but I was unable to accept, much to my regret. This boy will pull you for an entire hour in a ricksha for 35 *centavos* (17½ cents) and then spend seven *pesos* (\$3.50) for the pleasure of an automobile ride. When they go for pleasure they dress in the most gorgeous clothes you can possibly imagine. They are very fond of bright colors.

On the Island of Basilan, about 20 miles from Zamboanga across Basilan Straits, at a place called Sengal, the Church owns 40 acres of land. Here it is intended to erect an Industrial and Agricultural School for Yakan Moro boys and a small dispensary as soon as possible. It was necessary for me to make a trip there to arrange the survey of the property. The chief of the Industrial Office of the Moro Province accompanied me. As it was necessary to travel up a small river for a mile and a half, we decided to send the launch back to the mouth of the stream immediately before low tide, as the river is only navigable for launches during high tide. About 4 p. m. we were ready to return, but the only transportation available was a small rowboat manned by three prisoners. As we descended the river through a jungle my companion

became very nervous, for, as neither of us were armed, we were at the mercy of these outlaws. It is needless to say that nothing happened or I would not be telling of the experience.

Some of our Moro friends remarked the other day, "If Americans are good to us the Moros will be good friends of the Americans." It seems to me that the entire situation may be summed up in these words. Most of the trouble between Americans and Moros comes from ill treatment or a misunderstanding of the other's motive. The good-will manifested on the occasion of the marriage of Miss Goco to Mr. Pedro Nable Jose, of Manila, is an evidence of this. During her short stay in Zamboanga she has made a host of friends of many nationalities. America, Scotland, Rus-



The wedding party at the missionary's door

sia, France, and three distinct tribes of the Philippines—Tagalogs, Zamboanguenos and Moros—are represented in the group which assembled on that occasion.

¶

THE Diocese of Long Island has a successful Italian congregation in Brooklyn. It is said to be the only non-English speaking congregation of the Church anywhere in the diocese. A new building erected for the use of the congregation was recently opened for service. During the week following a series of festival services was held with gratifying attendance. On one occasion the congregation numbered 200, although the church seats only 150.

¶

ON the easternmost headland of Japan there stands a great lighthouse. It is the first beacon seen by vessels coming from America. The head keeper is a keen Christian. In the fifteen years he has been in charge no less than thirty of his assistants have been brought to baptism through his influence.



THE BRIDE AND GROOM

*Miss Goco was one of the first Filipinos to become a trained nurse*

# THE CROSS, THE SYMBOL OF ADVENTURE

*By the Reverend John A. Staunton, Jr.*

ONE does not become a missionary because he is in search of adventure. But, going from the highest and only true motive, adventure awaits one.

When the Church sent me to the Philippine Islands in 1901 I little knew what was before me. My first year was spent in the island of Cebu. The disturbances which followed our war with Spain and the insurrection had scarcely quieted down. My first duty was to live among the Filipinos until I had learned what Malay character meant, whether for good or for evil. Up and down through the island I rode on horses placed at my disposal by the army. At night I would stay with the *presidente* or the *secretario* of the town, or perhaps with the *padre* in his *convento*. By day I would inspect the schools and make recommendations as to the appointment of teachers; or accompanied by a guard of soldiers or by one of the *principales* (who himself might be an *insurrecto*) I would pass on to the next town.

Four American teachers, fine young fellows from the Middle West, arrived one day from Manila. They were told that it was unsafe to walk into the country about Cebu. They thought there was no danger. I had the sad duty of burying the bodies of these young men when they were brought in later by the searching party, terribly mutilated.

A young soldier was to be hanged by military order for a murder committed. How well I remember the night I spent with him in his cell, the privilege of standing by his side on the scaffold and his last words, which were a plea, not for himself, but for his comrades.

The cholera traveled from town to town like fire in tall grass. Everywhere there were passing funerals.

Bodies were waiting interment because helpers were so few. I remember the blind old priest who was going with the body of a child to the *campo santo*. A young man was supporting him because of his infirmities and he was reciting the burial office from memory as he moved in the procession.

Travel by land became too hazardous because one had to accept such food as the natives gave. I bought a ship's cutter rigged with jib and mainsail and cruised around the island. The first five days I was detained in the harbor of Cebu by the quarantine officer, who had no faith in my ability to navigate those treacherous coasts. He thought that five days anchored in the harbor while a typhoon was blowing would discourage me so that I would give up the trip, but I was released at last and the cruise took thirty days. I would not have missed this adventure for a thousand dollars—but I would not repeat it for ten thousand. Wading up to a town through a mangrove swamp while the tide is out, running in behind a line of breakers at night to find entrance to a river which should have been there according to the Spanish maps, trying to slip on a flood tide through the straits at Tanyon, between the islands of Negro and Cebu before the whirlpool got in motion again—these are some of the adventures which one is glad to have experienced but does not care to repeat.

I learned something of Malay character and then the bishop sent me to apply the knowledge among the headhunters of Luzon. These people had never been touched by any form of Christianity. What an interesting race of savages they are with their *canaos*, or sacrificial feasts; their *gameas*, or copper gongs, which they beat in rhythmic dances with

the jawbone of a human being; their keen sense of humor and their fondness for their children!

How well the bishop remembers his first visit, when he had to sleep with the boys in the loft under the grass roof, and when little Francisco waited on table dressed only in a paper collar!

That was several years ago. The last time the bishop came hundreds of Christian Igorots, the product of our mission of St. Mary the Virgin, Sagada, met him on the boundaries of their town and accompanied him to the church, where the first act of his visitation was to go up to the altar and to give the people—now Christians—his solemn benediction.

Times have indeed changed at Sagada. Our people there no longer go on their headhunting expeditions, but each Sunday crowd the temporary church to overflowing and bring their children to baptism and instruction.

A huge cross, erected by the Igorots themselves on the mountain above the mission one Good Friday morning, may be seen for miles around, and tells that the day will come when the entire population of our district, consisting of many thousands, will be faithful Christians.

But opportunity for adventure there still is at Sagada, and indeed the great cross on the mountain top is the symbol of it.

## A MALAGASY TRAGEDY

MADAGASCAR has recently been visited by fierce hurricanes and heavy floods. The Malagasy Christians of the village of Antetezana and the surrounding country met to spend a Saturday and Sunday together to celebrate their "feast of ingatherings" and the dedication of the new church they have been building with no little self-sacrifice, though it cost but \$500. During the dedication service on Sunday afternoon a frightful storm came sweeping down from the mountains. Every home in the village was either blown away or carried away by the rising waters. The church was soon surrounded by the flood and no one could leave the building. As the hours passed the 300 people gathered within it realized that they were looking death in the face. In spite of the roaring wind and heavy rain they continued their prayers and hymns. After four hours the flood undermined the foundation and carried the building away bodily. The congregation began to sing a Malagasy hymn, which may be freely translated thus:

Come, O Spirit, Holy Spirit,  
Descend upon us, to show us our road.  
For our road is a bad one, and we are lost;  
Our spirits are in darkness and our hearts  
are bad.

O thou Enlightener, descend!  
Dissipate the shadows that are in us.  
Come, O Comforter! be truly with us;  
Bring to our remembrance the words of  
life.

O Teacher! Come to help us;  
Give us to know the truth.  
Remain here, within our hearts;  
This, O Lord, we ask before all other  
things.

While this hymn was being sung the building went to pieces and with but few exceptions the 300 members of the congregation were swept away to death. Among the few saved were a man and his wife who swam nearly four miles until they were cast upon a point of land, exhausted and bruised, but still living. Perhaps the most remarkable escape of all was that of a seven months' old baby. The mother was drowned but the next morning the baby was found by a rescue party safe and sound three miles below the scene of the accident.

## OUR LETTER BOX

*Intimate and Informal Messages from the Field*

The Rev. J. J. Cowan writes from Williston, North Dakota, July 9, 1913.

MY field extends eastward sixty miles, and westward to the Montana state line; south—well, I don't know where it ends; north to the province of Saskatchewan, Canada. I am the only clergyman of this Church in the whole of this vast region, which is rapidly being settled by all sorts and conditions of men—and women. Anglo-Saxon, Teuton, Slav, Hibernian, Jew, Greek and Armenian—of which last we have quite a large settlement. On December 23rd last I was summoned to conduct the funeral of a native of Lebanon, Palestine, whose home was thirty miles to the north. On my arrival I found a large company of Palestinians, who make excellent farmers. What was I to do to make myself and the service of the greatest comfort to the bereaved? None of the immediate relatives could speak or understand English, and I am ignorant of Syriac. It came into my mind that they being members of the orthodox Greek Church it would be some comfort to the mourners to hear the service in the language of their own Church—Greek.

Well, that is only one incident indicative of the requirements of the missionary in a cosmopolitan work. Our constituency is ever changing—families come and go, stay until they make a little money and return to the cities, where they may have larger and better conveniences. That is discouraging for a while, but we have this compensation: we are training Church folks for the larger parishes back East and on the Western coast. When you come to think of it, some of our large city parishes would fare badly without the preparatory training of the small missions. Some of their most influential members have lived and prospered, and have been instructed as Church folk in our mission stations in the Middle West.

Miss Pumphrey, who, with Deaconess Mills, was appointed last spring for work at St. John's-in-the-Wilderness, writes:

ON the morning of August 23 we reached Allakaket, a *most desirable* place. Most of the natives met us at the boat, ready to welcome us with a smile and a good, strong handshake. I am sure we shall be very happy in this work for the Master and very comfortable in such a delightful place.

\* \* \*

The Bishop of South Dakota shares with us the accompanying letter from one of his faithful Indian women:

Dear our Brother Bishop:

I have been sick over 2 weeks now, and while I sick in bed, and I heard that Bishop was coming again for our School. Oh, I wish I can to see Bishop, but I can not able to see our Bishop, but my heart is to see the Bishop so I am glad to it, therefor Dear Bishop please you will find a \$1.00 inclosed this letter. this One dollar used Bishop Discretion.

Your Brother in Christ,

MRS. SARAH R——.

\* \* \*

One of our earnest missionaries in Japan narrates the following incident:

ANOTHER case of a stone falling out of the walls of Jericho came when one of the evangelists in our district here came to me and said that the principal of the secondary school near his place of work, about forty miles from here, wanted me to come and teach Christianity to the upper-class students in his school. He said it must not be openly called Christianity at first on account of public opinion in the town, but it was Christianity he wanted, for the students must be made to have a real faith in something.

A teacher in a Government Indian School in Utah in writing about the Mormons and their enthusiasm for their religion says:

THEIR elementary teaching is prayer, fasting and almsgiving. Every first Sunday in the month, every man, woman and child goes without one meal and the price of that meal goes to the poor fund. This is beside the tithing.

\* \* \*

One of the bishops from China says:

WHEN I think what field there is for doctors and teachers out in the East I am filled with wonder that our young men cannot see it and do not struggle for a chance to come.

\* \* \*

From Nanking comes the message:

OUR new compound is now walled in and a fine gate is in process of construction, a most important item in the eyes of the Chinese, and we have had dug the foundation for our little temporary chapel which should be completed in four or five months. It is good to feel that we shall be before long on our own ground, and I am sure it will have a good effect upon the prosperity of our work here.

The Rev. E. H. Moloney, recently added to the Alaska staff, writing from Tanana says:

I AM to be given a public reception in the town tomorrow evening. The Church has been without regular services for about three years and the whole community seems glad that its doors will be open again. I hope to have the reading room open, too. I cannot understand how a place of the importance of Tanana can be without a clergyman. It seems impossible that the conditions in Alaska should be known in the States and no volunteer be forthcoming. I am grateful to feel that I am filling a real need and only regret that I did not realize conditions—the need of men—sooner.

So far I have met mostly Britishers in the field and wonder if American-born clergy are indifferent to such a crying need for men as my short stay in Alaska makes evident to me. Clergy are needed, doctors are needed. Why are they not here? What we would do without the army doctors here it is impossible to imagine. Dr. Pierson, of the post at Fort Gibbon, has been here daily since my arrival.

The women's posts seem to be more generally supplied. Are the men afraid of Alaska, or do they not know?

## NEWS AND NOTES

HENRY WRIGHT DUTA, who died recently in Uganda, was the first native of that country to be baptized, one of the first lay readers licensed by Bishop Tucker in 1891, and one of the first six to be admitted to holy orders. He was expelled from Uganda in 1881 as a punishment for "reading," and when liberated went to the East Coast. He was taught in the school of the Universities' Mission at Zanzibar, and baptized there in 1882. He returned with the Rev. J. (afterward Bishop) Hannington on his first journey via German territory toward Uganda, and on Hannington being invalidated back to the coast he

went on to Uganda with the Rev. R. P. Ashe. When the great persecution arose, after the murder of Bishop Hannington in 1885, he was a marked man and was forced to keep closely in hiding. His wife was taken off to be burned with the first martyrs, but being only a woman was let off. When the persecution ceased Duta was of great help in educational work, and subsequently assisted Mr. Pilkington in translating the Scriptures into Luganda. Archdeacon Walker, who had known him for more than twenty years, says: "He was quite the leading man in Uganda. No one had a larger influence."

WITH a view to furnishing better opportunity for the students in the Catechist School to gain Sunday school teaching experience, and also in order to reach a larger number of pupils, the Rev. John W. Nichols, of Wusih, China, now holds every Sunday afternoon five separate Sunday schools; one in the chapel, one in each of the two preaching-halls, and one in each of the two schools opened by Church members, in which Christian books are taught. The main difficulty is that the West Gate preaching hall and both of the schools mentioned are in such small rooms that it is almost impossible to carry on work with the numbers that come. An attendance on the first Sunday of 165 rose to 213 on the third. In addition, there is the school for small children carried on by Miss Cheshire, and now in her absence by Mrs. Hauh, that has an attendance of twenty-five.



ON hearing that the Rev. Y. Y. Tsu, of St. John's University, had gone to the hospital in Shanghai ill with typhoid fever, the older Christians in Wusih, who were fond of him, and many of whom were brought into the Church by him, went of their own accord to the West Gate preaching hall and held a special prayer meeting to pray for his recovery. It means a good deal when the Chinese realize that the best they can do for one who is ill is to pray for him.



### SHANGHAI NOTES

ON a recent visitation to the Church of Our Saviour, Shanghai, Bishop Graves confirmed seventeen persons. This is one of the self-supporting congregations of the Chinese Church. Its rector, the Rev. P. M. Tsu, through the kindness of his vestry and with Bishop Graves' approval, is taking a postgraduate course at the General Theological Seminary, New York. Six members of

the class were presented by Archdeacon Thompson, who has just completed fifty-three years of service in China, as the work of himself and his Chinese associate in St. Luke's Hospital, Rev. H. K. Waung. Bishop Graves says: "The confirmation classes this year are noticeably larger, and all seem to have been thoroughly prepared.

"In the afternoon of the same Sunday I baptized two girls from St. Mary's Hall. The parents of both girls are non-Christian, but left the girls perfectly free when they desired to become Christians. This attitude of parents is significant of what is taking place in China. We have had the same experience among the boys, and it will manifestly help to bring many more of our scholars into the Christian Church, from which they have been kept away by the influence or command of their parents.

"Every station seems to feel a new stir, which means that the work will increase and that we need the staff to handle it. So far there is not a man applying for this district. It is very necessary to have at least three clergy as soon as possible, but, of course, I do not want them unless they are the right sort. In the present state of the Chinese clergy it is impossible for a man to gain and keep their respect unless he has a good deal of character and ability. The mere fact that he is a foreigner will count for very little. Perhaps it is hardly realized at home how the standard has been gradually raised in the ranks of the Chinese clergy. I think I can say with truth that the catechists of today, who are turned out from our training school, are better equipped than were the deacons of the early years, and the intellectual and moral grade of the Chinese priests is steadily rising.

"Surely there ought to be men to whom the fact that there is abundant work to be done ought to appeal. I freely grant that we cannot promise the spectacular, but we can promise opportunity in abundance."



A PRESENT DAY-SCHOOL AT WUHU

*Bishop Roots and Mr. Lund stand at the rear. Contrast this with the day-school described in the article.*

## CHRISTIAN LIVES IN CHINA

### III. LINDEL TSEN, PRIEST

*By the Reverend F. E. Lund*

The Rev. F. E. Lund, after effective service in the Swedish Mission Board, took a postgraduate course at the General Seminary, New York, and returned to China, becoming our first missionary at Wuhu, where he has had a continuous and fruitful ministry of fifteen years.

#### *I. The Ragged Schoolboy*

**I**N one of the gloomiest huts I have ever known, and under the care of a most useless teacher, I found, on my arrival in Wuhu fourteen years ago, a little mission day-school for boys in a hopeless condition. We discovered that the teacher used to allow the boys to go out on the street and waste their time in all sorts of gambling games, while he himself withdrew into an adjoining room to his opium pipe. The only redeeming feature had been the short daily visits

from a native deacon, on which occasion the boys had to be in their seats and listen to the teaching of the Christian religion. But even this part of their training seemed void of results. It was evident that such an institution had no right to exist, hence we closed it with a conviction that it was squandering funds to no purpose.

As the boys walked away, looking doubtfully behind to see if we really meant it, the deacon expressed his approval, saying "they are all useless." He was solicitous, however, on behalf of

one, a nice-looking boy of fourteen, of small stature and with a frank and mature expression. The destitute situation in which this little boy was placed, and his earnest and intelligent manner so impressed us that we were led to call him back and offer him a home with all that the word implied, and an education free of charge, on the condition that he would endeavor to rightly use the advantages offered him. In less than five minutes the offer was accepted. The next day he was admitted into a modern boarding school, together with a number of other boys who were in a position to pay the school fee of \$50 per year. He was joined by a former classmate of the name of Hsiung, with whom he pursued his studies with good results for a number of years. Then came the Boxer war, and he was transferred to St. John's College for a year. Later on he was sent to Boone University, Wuchang.

## *II. He Writes a Letter*

From the latter place he wrote me a letter six years ago which gives the keynote to his life. I was at home on furlough at the time and was just going out to make a last hopeless call in the interest of mission funds. I hastily glanced through the letter and slipped it into my pocket. The lady on whom I called listened to my story with kind sympathy, and responded with a frank confession that she had never given anything to Foreign Missions, and did not intend to do so. She said she had more than she could do at home, and why should she go all the way to China with her charity, when the need at home was so great? For all she knew we might be doing good work out there, or we might not. She had neither time nor desire to investigate, and even if she knew our needs and realized our opportunities ever so well, she would still support and help her own people first.

This statement obviated any further conversation on the subject, but the interview did not end there. Her eyes fell on the letter sticking out of my pocket

and she desired the Chinese stamp for her little niece. I handed her the letter and suggested that she might read it, to which she replied that she could not read Chinese. I told her that the letter was in English, written by a young man whom I had picked out of one of our Day Schools, and adopted, as far as his education went, on the ground that he was an orphan and without the slightest means of support. I added that I had known him for eight years and that he was soon to be ordained deacon. "Oh, then," she said, "I will read his letter."

It was a letter of condolence written to me on the death of my daughter, and it was easy to perceive that the writer's soul had been flooded with the Easter light, and inspired by a mighty hope that abolishes despair. The message from the empty tomb had thrilled through his own life, and this enabled him to pass it on to me. Then in expressing thanks for a Christmas present sent by one of the missionaries and explaining the use he would make of it, he incidentally told for the first time part of the story of his life:

"Shortly after my admission into the boarding school, Wuhu, my whole life was changed through an experience I had. I was lying awake one night thinking of my country, its gross superstitions and its need of God's word. Suddenly I seemed to hear a voice, as clearly as if a man had spoken to me in the room, saying: 'Go and seek for voluntary workers.' I at once arose and went into the next room and told Hsiung about it. He listened to me in astonishment, and as soon as he had rubbed the sleep out of his eyes, he promised to be one of these workers. Together we knelt down in prayers and gave ourselves up to the service of God. I continued to look for young men who were of the same mind with us. Rankin Rao soon joined. After our admission into Boone College, Wuchang, I found several others willing to join us, and I organized St. Peter's Society for the purpose of keeping us all together. We are now sixteen members, and we meet every Saturday, chiefly for prayers, but also to renew our consecration to the work we have to do. I have not told you or Mr. Jackson about this, because I knew it would come out itself, and now that everybody knows St. Peter's Society



ST. PETER'S SOCIETY AND ITS FOUNDER

*Lindel Tsen is seated in the centre*

and its purpose; I thought I would let you know in order to explain that I intend to use part of the money you sent me in buying silver crosses for all the members of my society as a badge of union, to remind them that they are soldiers of the Cross of Christ and voluntary workers in the Church of God without any consideration in regard to salaries."

The lady lifted her glasses slowly, wiped away a tear and said: "Now, Mr. Lund, I am ready to help you. I am glad you did not argue with me. I consider this letter worth forty arguments, and I know hundreds of people who would be glad to give you all the money you could use, in fact they would count it a privilege to do so, if only the knowledge of what you are doing could come to them in the simple, forceful way it has come to me now."

To my great surprise, within ten days, as a result of the reading of this letter by three ladies, the amount of \$3,200 was given to the work in Wuhu, and all our pressing needs for the time were covered.

### *III. The Young Priest*

The young man who wrote the letter is now the Reverend Philip Lindel Tsen, who graduated from the Divinity School, Wuchang, a few years ago with the first class of six, under the Rev. L. B. Ridgley. Since then he has been stationed in Wuhu, and filled the position of headmaster of St. James's High School. Mr. Hsiung, referred to above, who also received an English education, has been his right-hand man, and Rankin Rao, recently advanced to the diaconate, has also returned to Wuhu. These three young men, under the leadership of the Rev. Li Yuen Moh, form a very strong force in the working staff at Wuhu. Lindel and Hsiung were offered positions in the new government last December, but they turned them down without hesitation and stuck to their original purpose, in spite of the monetary inducement. The former is an orator, advocating the Christian ministry among

young men, and as such he is always in demand by the Y. M. C. A. at its campaigns among the students; the latter is a specialist on civic and political righteousness, and is often before the public as a speaker.

The fact that these young men at Wuhu and elsewhere are rising in power, not only in the Church but also among the citizens and rulers in their respective fields, shows that they are in possession of the truth vaguely grasped after by the nation. One of the most influential men in Wuhu, the third son of the late Li Hung Chang, came to me at the outbreak of the late revolution and said: "I wish all the young men in this new movement were like your son, Lindel Tsen. The insurrection would then be a blessing to our nation, and there would be no illegal squeezes, no crimes and corruption."

The most convincing proof, to my mind, in regard to the fitness of these young men now coming to the front for leadership in the Church of God, lies in the fact that they are willing to sacrifice themselves for their high ideals. In actual influence among the Chinese some of them are each worth a number of us. They understand their own people, their language and their trend of thought, and left in a responsible position they do not mind putting in sixteen hours a day. This is after all the only way to leadership. Lindel Tsen is only twenty-eight years of age, and for several years he has been in charge of hundreds of students, nine or ten teachers, of whom one is English, and besides has given lectures in the church and the street chapel, and attended to his own studies. He was advanced to the priesthood in February, 1912. In a letter dated May 30, 1912, he writes of his work as follows:

"Our hard struggle in keeping the school open during the recent revolution when so many advised us to close up, as most of the schools did, is now producing good results. As soon as the local excitement was over new students from all quarters began to flock to us. Most of them came from well-to-do and highly respectable families.

We were slow in refusing them admittance until the number had swelled to ninety-six in the high school and over sixty in the primary department, then we were obliged to draw the line for lack of accommodation. The school fees for the first term of the year amounted to \$2200. At this rate we ought to take in at least \$4000 per year. With all these boys to instruct and care for I was obliged to seek permission from Bishop Huntington to open the new school building at Lion Hill, though as yet it has not been furnished. We erected a temporary kitchen and brought over some of the necessaries from the old school. Ninety-six students were admitted, and now there is room for more boys to enter the primary school on the church compound. I find that all the boys are delighted with, and very proud of, the new building. The only trouble is that our teachers have no quarters on the hill; they are obliged to live in their old homes, far away from their work, which makes it hard to run the classes punctually. I am the only one living in the school, and am not even able to have my family with me. I feel very much like an ancient lord imprisoned in a castle, yet I enjoy my work better than ever and feel sure that I shall continue to enjoy it more and more as time goes on.

"The graduating class last year was composed of five Christian boys. We had the certificates ready and for the first time in the history of our school each graduate received a well-earned diploma which seemed to please the whole school. David Li and Milton Wang are now continuing their studies at Boone University. Hoyt Wang is teaching English in our newly opened preparatory school at Nanling, while Stephen Wan and John Kung are preparing themselves here to enter St. John's University, Shanghai."

These five boys are pressing forward in their studies with a view to fit themselves for work in the Church. They have much of Lindel's spirit, under whose care they have been for the last three years. Indeed they may well be added to the sixteen of St. Peter's Society, most of whom are now doing such excellent work in the Mission. One of these graduates, John Kung, was in a party of six that ran away from the school to join the revolutionaries. To their great disappointment they missed the excitement of engaging in battle; their relatives found them out, and



BOYS OF THE PRESENT HIGH-SCHOOL, WUHU, AND THEIR HEADMASTER  
*The central figure in dark clothing is Lindel Tsen*

brought them back to their books. But the letter they left behind on starting is of interest because it gives the key-note to the spirit of the first attacks on the Manchus. "We are going to fight for the truth," they said, "on which the Church is built: equality, justice and liberty. You have always told us to love God, to sacrifice ourselves for our country and the good of others, and to oppose corruption, slavery and crimes. Now we are going to carry out these instructions as far as we are able. We thank you for all you have done for us and beg you to excuse us."

#### *IV. Young China's Hope*

The high motive with which young China started out is not likely to stand the test except in so far as it is based on the rock of Christian truth. Education alone is not sufficient to battle against

the accumulated force of corruption which for centuries has blunted the human instinct of right and wrong, and weakened the moral character. It may suggest the high ethical standard, but when the crucial point is reached, that of living up to it in private and public life, it requires men of Christian illumination, made strong through faith in God and a spiritual sense of responsibility. It is on this score, and the prospects of still further success in men of this type, that our mission has cause to "thank God and take courage." Christian institutions like St. John's and Boone Universities, and scores of smaller but similar centres of education are turning out men today whose influence for good is slowly but surely raising the nation to a higher plane of life.

The atmosphere is laden with the richest influence of Christian truth, and the young generation, with its open

vision of hopes, is being touched at every point. There is nothing more encouraging, more calculated to remove doubts in the success of foreign missions, or stronger proof in support of the spiritual nature of all men, than the way in which young Chinese today are being fashioned into spiritual manhood. If I were asked to give a reason for the hope that is in me with regard to the new Church in China, I would at once begin with the life, character and work of our native clergy and teachers. In pastoral life they are true shepherds—seeking worthily to represent Christ and to gather His sheep to Him. In council with their foreign co-laborers they bring earnest conviction, mature thought and noble purpose. The missionary feels today that Christ has claimed for his work some of China's ablest sons, and there has come with it the joy of knowing that with this group of men—still small, but of splendid quality—the whole burden of responsibility for establishing the Church in China no longer rests on foreign shoulders. In church, in college, in hospital, the trained and devoted Chinese workers, both men and women, ordained and lay, are doing a large part of mission work, and making possible a far more rapid



St. James's High-School, Wuhu

expansion of the Kingdom of God in China than ever before.

And then, too, when one thinks of our Chinese fellowworkers—many of them born in the midst of heathenism and demon-worship—and the witness they are bearing for Christ now, he realizes that what has been done for these can be done for all the race. They are the first-fruits and a promise of what China will be when her people are won for Christ. We can render no higher service for China today than by making possible the training of such men as Philip Lindel Tsen. He is not unique, but typical in many ways of his fellow workers.

## "LINDEL TSEN, PRIEST," IN CLASS WORK

The outline presented here is based upon an article which will be found on the preceding pages of this issue. It is prepared to help Sunday School and other Mission Study teachers in presenting some of the material of the Spirit of Missions to their classes. A similar outline will be given each month, based on the series "Christian Lives in China." The outlines are prepared by the Rev. William E. Gardner, General Secretary of the General Board of Religious Education.

### PREPARING TO TEACH

BEFORE presenting this lesson the teacher needs to make himself familiar with the setting of the story. Find Wuhu on the map (p. 700, October, 1913, S. of M.) and read the report of Bishop Huntington in the "Triennial Report of the Board of Missions," October, 1913, page 193. Wuhu is a centre of trade, and a city of over 120,000 people. It is on the Yang-tse about two hundred and fifty miles from Shanghai. It will be

well to call the attention of the class to the three localities named in this and the two previous lessons (Ichang, Shanghai and Wuhu) and their relation to the great river, showing in how many ways this must influence the life of these cities.

Almost this entire article might be read aloud in the class, provided that the teacher prepares to hold the attention of the class in some such way as this:

The story today has four parts. They all tell about the same Chinaman. The first part tells about a great disappoint-

ment and a great happiness that came to him all in one day when he was a young boy. The second part tells about a discouraged clergyman, a polite and wealthy gentlewoman not interested in people far away, an envelope with a Chinese stamp and the contents of the letter written by our Chinaman. The third part tells of this young Chinese priest and his friends and some of the boys in his school who ran away to join the revolutionaries. The fourth part tells what is the keynote of "Young China's Hope."

The teacher should aim to bring Rev. Philip Lindel Tsen into the class and let him make his own appeal to the boys or girls of the class, that they may follow the example of the wealthy woman according to their abilities. When she became interested she wanted to help, and was not satisfied until she had told her friends and won their interest and support also.

#### THE FIRST FIVE MINUTES

By some method of review recall the main features of the two previous lessons. Numbered slips of paper on which are typewritten these questions covering points that had been emphasized might be distributed and the answers called for in order.

Then say: The lesson today is about a Chinese boy who as a Chinese priest is working under Bishop Huntington at Wuhu. Use the map here and locate the places of the three lessons before beginning the reading of the article in sections. Answers to selected questions might be written dividing the last half of the hour.

#### TEACHING THE LESSON

The following outline, given under four divisions, provides topics for questions and discussions.

##### I. The Ragged Schoolboy

1. Describe the school in Wuhu as Mr. Lund first saw it.
2. What was the one valuable thing the ragged schoolboy had found there?
3. How did the deacon make a mistake.
4. Which do you think took the greater amount of grit, to accept the offer and enter the new school as the first boy, or to follow up his friend as did Hsiung?
5. What characteristic do you think helped the "ragged schoolboy" to become a college student and a University graduate?

##### II. The Letter with a Chinese Stamp

1. Imagine yourself Mr. Lund calling on some wealthy woman you know. What would you say to her?

2. What was the reason the woman in the story gave for not being interested in Mr. Lund's work?

3. What turned her indifference into interest?

4. What fact made her willing to read the letter?

5. How did the letter show that two great festivals of the Christian Year had become powerful facts in the young Chinaman's life?

6. Give in your own words the parts of his letter that you think were "news" to Mr. Lund.

7. What do you think made the woman want to help?

8. How did she show that her interest was sincere?

#### III. The Young Priest

1. What has Rev. Philip Lindel Tsen become at Wuhu?

2. What do you remember about two of his assistant teachers?

3. How have they recently showed their loyalty to their first purpose?

4. What are their distinctive talents?

5. How has Mr. Tsen proved himself a good leader?

6. Which do you think would have the strongest influence with a high school class of Chinese boys, Mr. Lund or Mr. Tsen? Give your reasons.

7. Tell the story of the boys who ran away from this high school.

#### IV. Young China's Hope

1. Which do you think would be the greatest help to the Young Republic of China: a loan of \$1,000,000, or schools and colleges where young men and women might be trained for Christian citizenship as Mr. Tsen was?

This section might be used as a debate with older classes—one side arguing for what money could do, the other for what education could do.



#### A FACT

DURING October the receipts from the subscriptions to THE SPIRIT OF MISSIONS increased 100 per cent. Think of it—just double the same month last year. Nothing succeeds like success. Each reader should do his share in making THE SPIRIT OF MISSIONS more widely known. Whom can you get to subscribe?



THERE WILL BE BUT LITTLE IN THE CHRISTMAS BASKET OF THE POOR OF MEXICO

## THE FORWARD MOVEMENT IN A VIRGINIA PARISH

*By the Reverend G. Otis Mead*

CHRIST CHURCH, Roanoke, Va., is a parish with an abundance of local problems and comparatively limited local resources. The congregation had never given much for work beyond the parish until the rector and vestry determined upon an effort to relate it adequately to the Church's world-wide work. The beginning was made by putting copies of *THE SPIRIT OF MISSIONS* and pamphlets supplied by the Board of Missions into many of the homes of the parish, with a request from the rector to read them carefully.

Then the vestry met and discussed plans for an every-member canvass. Each member mastered the facts in the pamphlet supplied by the Board on "Suggestions for Leaders in the Every-Member Canvass." For some time weekly meetings were held in order that the matter might be thoroughly systematized. The result was that all twelve vestrymen became deeply and personally interested. They associated with themselves eight other men and appointed six canvassing committees. The congregation was divided into six districts and the name of every person was enrolled on a card. The chairman of each district took charge of the names assigned and distributed them among the canvassing committees. The men who undertook this work were all busy during the day and had to devote their evening hours to it. As a subscription card, they used No. 1119, supplied by the Board of Missions.

On the Sunday before the canvass began, the rector preached a sermon on the "Gospel of Giving," especially in relation to the extension work of the Church.

Then the canvassing committees began operations enthusiastically. The canvassers followed carefully the directions in pamphlets No. 1109 and No. 1115. Each person was asked whether he was willing to help forward the Mission of the Church, and, if so, how much he would plan to give on the weekly basis. Then attention was called to the reasonableness of a similar subscription for the current expenses of the parish. A few persons declined to subscribe for missionary work, but did for current expenses. A few others, strange to say, took the opposite attitude. In most instances, however, subscribers were glad to take part in the support of both the distant and the local work.

When, in two weeks, they met for their final report, the results showed that all the people whose names had been assigned had been interviewed and that 193 of them had become subscribers. In round numbers, the total showed \$2,200 for current expenses and \$800 for Church extension work. Never before had the congregation given more than \$100 a year for missions.

The weekly offering plan, through the duplex envelopes, was adopted, a treasurer was appointed to have charge of the offerings in the parochial end of the envelope, and a second treasurer was appointed to have charge of the missionary end. They report that the plan is working out much better than they anticipated. After each service the envelopes are torn apart, each treasurer taking his pocket.

What are the results?

1. The men who worked became enthusiastic, and without exception expressed themselves as delighted with

the experience, and were willing, if necessary, to do the work over again at once.

2. They became acquainted with the congregation and did much towards stirring up enthusiasm for the Church.

3. They carried with them specially prepared cards and secured a great deal of information as to persons for baptism, confirmation, and those not transferred.

The vestry has decided that the by-products of the canvass are of greater value to the parish than the money subscribed for the work.

It is my conclusion that any parish can make a successful canvass for missions if the vestry will only try. It will bring the greatest blessing to a parish as well as raise the largest possible amount for the mission work of the Church. I have tried the duplex envelope system in a village parish and it doubled the revenue; and in this city parish it has far more than doubled it, especially in the mission side. We have been wonderfully repaid for our effort and we only hope that our experience may encourage other parishes to follow the Board's advice, use their literature and try also to have every member of the congregation subscribe each week something for the mission work of the Church.

### FORWARD MOVEMENT NOTES

CHRIST CHURCH, Rochester, N. Y., has demonstrated the striking reflex influence of a vigorous missionary policy. A year ago an every-member canvass of the congregation was made with the usual results. The rector summarizes some of them thus:

"For the first time in perhaps fifteen years the parish has closed its year with a small balance in the treasury. During the year we have paid a deficit of \$1,000, \$650 for a new system of lighting and \$250 for boys' work. We have given our apportionment in full, also our diocesan apportionment for the past

year, and by a miscalculation also paid this year's apportionment up to next May, for which I am very glad, and sundry items of charity and benevolence not usual in the parish."

Plans are now under way for another canvass of the parish. The rector says: "Our 'Every-Member Canvass' committee met to-night, all eager for lists, and the prospects are most bright and encouraging for us all."

■  
BY means of the every-member canvass and the weekly offering plan, the fifty-four communicants of the Church of the Redeemer, Okmulgee, Okla., found it possible to send to the Board of Missions last year \$95.65, although the apportionment for the parish was only \$21.50. If a small congregation in a missionary district can give more than four time its apportionment, what might not be done if the same methods and especially the same spirit were in operation everywhere?

■  
A SHORT time ago mention was made that we had arranged to put THE SPIRIT OF MISSIONS in the reading rooms of some of the transatlantic steamers. Since then the list has been increased so that now the magazine is to be found in the libraries of 53 steamers using the ports of New York and Boston. Of this number 23 copies have been subscribed for through the generosity of the Woman's Auxiliary of Connecticut. Perhaps other branches of the Auxiliary may be glad to subscribe in the same way to the thirty other ships' libraries.

Each ship's library is also to be supplied with a limp seal leather library cover; the additional cost is \$2.00, or a total of \$3.00 for each library.

For further information write to the Business Manager of THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York.

# THE LITERATURE OF MISSIONS

## BOOKS RECEIVED

JAMES ADDISON INGLE (Yin Teh-Sen). W. H. Jeffreys, M. A. The Domestic and Foreign Missionary Society, 281 Fourth Avenue, New York. Paper, 50c.; cloth, 75c.

AN OUTLINE HISTORY OF CHINA. Part II. Rev. Herbert H. Gowen, D.D., F.R.G.S. Sherman, French & Co., Boston.

THE NEW ERA IN ASIA. Sherwood Eddy. The Missionary Education Movement, 156 Fifth Avenue, New York.

THE CHURCH MISSIONARY CALENDAR: Order from Mrs. F. W. English, Church House, 12th and Walnut Streets, Philadelphia, 25 cents net. Postage, 5 cents.



## BOOK REVIEWS

**James Addison Ingle (Yin Teh-Sen).** We venture to believe that the work which Dr. Jefferys has done in preparing this life of Bishop Ingle will long bear excellent fruit for the Church. It would be difficult to imagine a more intimate and charming picture of the life of a missionary—particularly in its earlier stages—than is here presented almost entirely through the letters of Bishop Ingle. Never before perhaps has it been possible to write the story of a really great life in the Church with greater fidelity and effectiveness. Fortunately Bishop Ingle wrote with great fulness and discrimination, and his letters were preserved. One actually lives with the man in his daily life in China. Dr. Jefferys is to be congratulated on his discrimination in choosing to dwell most largely upon the earlier years. The result is such a book as must answer absolutely any question as to the worthwhileness of foreign missions.

The letterpress and the mechanical arrangement of the book are excellent, though personally the reviewer would have preferred that the editor's comments should have appeared in the shape of footnotes rather than as interjections in the text. However, these very comments help to make for the vividness and reality of the book.

**An Outline History of China. Part II.** All in all, these two volumes give to the reading public the best account of the development of the mighty land of Sinin that has yet come to our notice. Necessarily

the first volume was not so enlivening as is this second. It had to cover so many centuries within so small a compass. In the second volume, covering a period of but two and a half centuries (1644-1913), the author has been able to indulge in more coloring than was possible in the previous one, and indulge he does, with a sureness of touch and a lucidity of style that is delightful. If in this small space any one feature of the book is to be dwelt upon, it should be the masterly way in which Dr. Gowen handles the subject of the relation between China and the peoples of the Occident. This side of China's history is becoming more and more important each year, and we hope that the handling of the matter in this volume will receive wide recognition.

**The New Era in Asia.** This book reminds one strongly of Mott's *Decisive Hour of Christian Missions*. It covers much the same ground and in somewhat the same way, though in our judgment in a less attractive form. Its title indicates exactly what it is—a description by an eyewitness of the marvelous changes which in the last few years have taken place in the Orient. The book is perhaps intended primarily for use in Y. M. C. A. classes, as very much of its space is devoted to the work of that organization.

**The Church Missionary Calendar for 1914**, issued by the R. L. M. Mission Study Class Alumnae, is now on sale. Special features of this issue are: An article by Bishop Rhinelander, "The Whole Church for the Whole World," and a review of present work in the Philippines by Bishop Brent. The bishops of the missionary districts have been communicated with and the information in the *Calendar* for the most part comes directly from the field and is in many cases written by the bishops. The Brotherhood of St. Andrew is for the first time represented. Miss Emery has again prepared the week devoted to the Woman's Auxiliary. The *Calendar* contains information from every missionary district of the American Church. All money over and above the cost of publication is sent to the Board of Missions to apply on the apportionment.

**GREEKS IN AMERICA.** By Rev. Thomas Burgess. Sherman, French & Co., Boston, Mass. 256 pp. Price, \$1.35 Cl.

**M**MR. BURGESS has given us an excellent handbook of and introduction to the Greek immigrant. We know of no book which gives quite so much information on the subject within so small a compass. If anyone wants to know who the Greeks are, why they came to America, and when, what they are doing in this land, and where they are doing it, let him get Mr. Burgess' book and he will find all his questions answered in a most readable and interesting way. The author's conviction that the immigrant should be dealt with individually and not wholesale is undoubtedly correct. That "each particular people should be studied with care and portrayed separately with completeness" seems axiomatic. To lump all creeds and colors and kinds together, as some would do, and deal with them irrespective of their inheritances, prejudices and peculiarities, seems the barest folly. To aid us deal with each people from its own point of view is the ob-

ject of this book, and it lives up to its promises. We only wish that we had other books about other peoples as helpful and authoritative as this.

■

**M**ORE than ever before, the *Century Magazine* is succeeding in realizing the ambition of its publishers to be as nearly as possible representative of the times in which we live. Of special value during the coming year will be a series of articles by Prof. Edward A. Ross, of the University of Wisconsin, dealing with the vital subject of immigration. Readers who remember Professor Ross' discriminating articles on China and the characteristics of life in our own west will anticipate this series on "Immigration" with great satisfaction. Mr. W. Morgan Shuster, lately United States Minister to Persia, will write upon topics of international interest. The *Century* fiction and essays will maintain the present high standard.

## ANNOUNCEMENTS CONCERNING THE MISSIONARIES

### Africa

Bishop Ferguson, returning after the General Convention, left New York on November 5th for Monrovia via Liverpool.

### Alaska

Miss Beulah E. Frederick who sailed from Seattle on August 30th arrived at St. Matthew's Hospital, Fairbanks, on September 20th.

### Anking

Bishop Huntington is to sail from Vancouver on December 3d by the *Empress of Russia*.

Dr. and Mrs. Verne R. Stover are to sail from San Francisco by the *Manchuria* on November 27th.

### Hankow

Bishop Roots, returning after the General Convention, sailed from New York on November 20th by the *Cedric* for Hankow.

Deaconess Julia A. Clark and Miss Jean Morrison, who sailed from San Francisco on August 26th, arrived at Shanghai on October 9th.

### Honolulu

Bishop and Mrs. Restarick and the Rev. W. H. Fenton-Smith, returning from the General Convention, sailed from San Francisco by the *Korea* on October 28th.

### Mexico

Bishop Ayes, returning after the General Convention, left for Mexico on November 15th.

The Rev. Samuel V. Salinas left New York on November 14th for Mexico City.

The daily press reports the death at Saltillo, Mexico, of the Rev. Edward A. Neville of Christ Church, Mexico City, returning from the General Convention.

### Shanghai

Bishop Graves sailed from Vancouver on November 5th by the *Empress of Asia* for Shanghai.

The Rev. T. Bowyer Campbell arrived at Shanghai on September 26th.

Miss Anita Boone and Miss E. Stewart Chisholm, who sailed from San Francisco, on August 26th, arrived at Shanghai on September 26th.

**The Philippines**

Bishop Brent and his sister, Miss Brent, are to sail from San Francisco by the *Chiyo Maru* on November 19th.

Dr. and Mrs. M. W. Baker, who are to work under the direction of Bishop Brent, will sail by the same steamer.

Miss Anna M. Henderson is also sailing by the *Chiyo Maru*.

Miss Ellen T. Hicks sailed from Vancouver on August 13th and arrived at Manila on September 11th.

**Tokyo**

Bishop McKim, returning after the Gen-

eral Convention, is to sail on the *Laconia* December 2d.

The Rev. Dr. C. F. Sweet, who sailed from Vancouver on October 8th, arrived at Tokyo on October 19th.

Dr. and Mrs. R. B. Teusler, returning after leave of absence, sailed from San Francisco by the *Chiyo Maru* on November 19th.

Dr. R. J. Wilkinson was appointed a missionary physician in St. Luke's Hospital, Tokyo, by the Executive Committee on October 6th, 1913.

Mr. John Reifsneider, on regular furlough, left Tokyo on October 16th and arrived at Toledo, O., on October 30th.

**MISSIONARY SPEAKERS**

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

**The Church Missions House Staff**

The President and Secretaries of the Board are always ready to consider and, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

**Secretaries of Departments**

I. Rev. G. W. Davenport, 984 Beacon Street, Newton Center, Mass.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner 15th and H Street, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4653 No. Clark Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VIII. Rev. G. C. Hunting, 1942 El Dorado Avenue, Berkeley, Cal.

**Alaska**

Rt. Rev. P. T. Rowe, D.D.  
Rev. Hudson Stuck, D.D.

Miss Agnes Huntoon (in Department V).

Deaconess Adda Knox (in Department VI).

Mr. C. W. Williams (in Department V).

**Brazil**

Rt. Rev. L. L. Kinsolving, D.D.  
Rev. W. C. Brown, D.D.

**China**

Rev. Arthur M. Sherman.  
HANKOW.

Dr. Mary V. Glenton.  
SHANGHAI.

Miss S. H. Reid.

**Japan**

KYOTO.  
Miss Leila Bull.

TOKYO.  
Deaconess V. D. Carlsen.  
Rev. P. C. Daito (in Department V).

**Philippine Islands**

Rev. E. A. Sibley (in Department V).

**Work Among Mountain People****ASHEVILLE.**

Rev. S. L. Tyson, of Sewanee, Tenn.  
Address: Bay Shore, N. Y.

**Work Among Negroes in the South**

Rev. S. H. Bishop, Secretary, the American Church Institute for Negroes, 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's Lawrenceville, Va.

The Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C.

## WITH THE EDUCATIONAL DEPARTMENT

**T**HIS season's textbook by Rev. Dr. Pott, "The Emergency in China," has proved to be very satisfactory to mission study leaders in all parts of the Church. By addressing this department copies can be obtained at 42c. in paper; ten copies for \$3.20, or 25 copies for \$7.50. These prices include cost of carriage. Cloth copies may be had at 59c. each, post paid.

For collateral reading to go with Dr. Pott's book, we have been unusually fortunate. Dr. W. H. Jefferys' "Life of Bishop Ingle" (paper, 50c.; cloth, 75c.) See review on page 859.

Mr. Mosher's handbook, "Institutions Connected with the China Mission of the American Church" (paper, 25c.), will prove of value not only to mission students, but to missionaries and all who wish to have a guide to the institutional part of the China work.

Dr. Pott's "Sketch of Chinese History" (paper, 75c.), for many years in use as a textbook in Shanghai for Chinese students, has been brought up to date and published in an American edition. No better compendium of Chinese history can be obtained.

"The Story of the Church in China" (cloth, 75c.; paper, 50c), by the Educational Secretary and Rev. A. M. Sherman of the Hankow staff, after delays which were not the fault of the department, should be ready by the time this announcement is in print.

A new set of China post cards (40) has just arrived from Shanghai, where they were manufactured for us, and are on sale at 50c. a set, postpaid. While much inferior to last year's Japan set (which is still on sale) they, nevertheless, are an interesting and representative Chinese product, and give pictures of Chinese life, and our work in that land, which will be useful for the radi-opticon or illustrative purposes gener-

ally. Each study class would be much helped by one of these sets.

It has been as yet found impracticable to publish the promised play entitled "The Broken Chain"; but we soon hope to put through the press that most interesting and instructive mystery play called "The Gift of Self." This was presented with much success at the General Convention Missionary Exposition. "The Great Trail" (25c.), by Mrs. Hobart, also presented successfully at the General Convention Missionary Exposition, is now ready.

Special attention is called to the new booklet, "Information," which has been written to meet a long-expressed demand for a thorough-going explanation of the "why" of missions; of how they are conducted; what their results have been, and where the Church has missionaries at work at this time. For the present, this booklet is selling at 5c. a copy, but after January 1<sup>st</sup> the price may be raised to 10c., since we have found that at the present rate the book is sold at a loss. We recommend it particularly to men, and hope eventually to see it placed in every parish in the country.

### ¶

**K**ING KEUK is a little Chinese girl whose story is delightfully told on the same great cardboard sheet which contains the outline drawings of herself and her family, her schoolhouse and pagoda, her shoes and boat, and other things of interest to the children who are learning about mission work. These drawings are to be cut out and colored by the child. Full directions are given. This is a fascinating and entertaining bit of missionary education, all to be had for five cents, including the story of the Golden Aster. *Just the thing to use as a missionary exercise for Junior Auxiliaries and Sunday School classes.*

# THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS

## WHO GAVE THE UNITED OFFERING OF 1913?

**T**HOSE of us who were in the Cathedral on the morning of October 9, 1913, saw a great church filled with more than 2,000 women, gathered from all over the country and from other lands. Some of us saw on the altar the heaped up and overflowing gift which they had brought.

The women present represented thousands of others absent, many of whom, in distant homes, were mingling their prayers and thanks with ours.

The gift upon the altar came from those both present and absent, the token of three years' thought and prayer and effort, of self-denial and thankfulness, of remembrance and hope.

We are printing here the record of the branches of the Auxiliary whence this United Offering came. In beginning our work for 1916, we might make a useful study of it, which would lead us to be humble and diligent in the next three years.

Are we sure that the largest sums mean the largest gifts? A diocese gives \$3,500. But it has 7,500 women communicants, so the average for the past three years is but 46 $\frac{2}{3}$  cents each. Another diocese has given less than \$450, but it has only some 500 women communicants, and their average is 90 cents. In either case, less than one dollar in three years of ingathering! So we have no reason to set the sum of this United Offering of 1913 as our goal: Already we hear enthusiastic United Offering leaders planning for twice as much from their branches another time.

Would not this—and how much more!—be easily possible if every woman knew, and cared, and shared? Let us try to reach them—every one.

### CONTRIBUTIONS BY DIOCESAN BRANCHES AT THE LAST TWO TRIENNIALS

	1910	1913		1910	1913
Alabama .....	\$1,344.77	\$2,305.10	Massachusetts .....	14,253.94	18,670.02
Alaska .....	288.15	437.72	Michigan .....	3,635.53	4,112.39
Albany .....	3,425.92	3,910.07	Michigan City .....	409.94	252.04
Arizona .....	59.80	141.63	Milwaukee .....	1,905.00	2,415.35
Arkansas .....	700.20	805.34	Minnesota .....	3,371.60	3,666.95
Asheville .....	1,106.18	1,385.72	Mississippi .....	842.88	1,190.10
Atlanta .....	1,196.14	2,718.75	Missouri .....	2,000.00	2,851.00
Bethlehem .....	4,307.38	5,324.00	Montana .....	563.57	730.62
California .....	*2,628.16	3,558.40	Nebraska .....	756.25	1,020.00
Central New York .....	8,126.00	10,011.00	Nevada .....	120.00	126.00
Chicago .....	5,029.28	7,574.57	Newark .....	7,700.00	10,000.00
Colorado .....	1,174.12	1,687.66	New Hampshire .....	755.49	1,461.55
Connecticut .....	6,886.25	7,802.06	New Jersey .....	4,533.81	6,472.02
Dallas .....	†608.00	1,105.70	New Mexico .....	338.50	218.81
Delaware .....	1,925.00	2,350.00	New York .....	31,186.52	36,817.61
Duluth .....	292.72	256.82	North Carolina .....	1,782.69	2,296.87
East Carolina .....	2,524.05	3,571.50	North Dakota .....	515.69	908.12
Eastern Oklahoma .....	.....	458.09	North Texas .....	.....	190.56
Eastern Oregon .....	102.00	117.05	Ohio .....	6,503.00	9,207.00
Easton .....	1,401.38	1,937.33	Oklahoma .....	†309.35	480.00
Erie .....	.....	2,868.61	Olympia .....	712.57	1,073.53
Florida .....	506.14	698.83	Oregon .....	520.06	1,000.00
Fond du Lac .....	220.66	365.69	Pennsylvania .....	36,076.57	39,003.00
Georgia .....	836.01	1,140.76	Philippine Islands .....	119.58	64.18
Harrisburg .....	1,639.61	2,064.08	Pittsburgh .....	\$3,306.00	3,551.06
Honolulu .....	440.60	450.55	Porto Rico .....	101.95	44.45
Idaho .....	330.00	385.67	Quincy .....	471.00	690.00
Indianapolis .....	761.81	1,167.43	Rhode Island .....	6,056.00	6,729.00
Iowa .....	1,375.67	1,539.35	Sacramento .....	190.45	386.22
Kansas .....	477.00	652.50	Salina .....	105.00	275.43
Kentucky .....	1,600.00	1,858.07	San Joaquin .....	.....	121.26
Lexington .....	867.32	943.64	South Carolina .....	2,581.30	4,219.10
Long Island .....	7,000.00	9,586.47	South Dakota .....	1,477.70	1,211.17
Los Angeles .....	2,640.40	3,020.50	Southern Florida .....	400.20	657.50
Louisiana .....	1,410.08	1,855.88	Southern Ohio .....	8,114.42	8,458.95
Maine .....	1,722.51	1,563.00	Southern Virginia .....	3,167.94	5,480.00
Marquette .....	410.50	589.25	Spokane .....	240.00	155.00
Maryland .....	5,592.71	6,468.92	Springfield .....	384.25	415.84

	1910	1913	Japan—	1910	1913
Tennessee .....	1,487.94	2,077.77	Kyoto .....	88.81	125.92
Texas .....	653.71	1,184.71	Tokyo .....	140.82	187.75
Utah .....	162.70	550.44	Mexico .....	68.92	54.50
Vermont .....	795.20	860.37	Southern Brazil.....	100.00	165.38
Virginia .....	4,633.95	4,890.96	Panama Canal Zone..	60.00	1.60
Washington .....	2,696.53	4,009.32	European Churches..	300.00	503.00
Western Colorado ..	110.00	93.11	Greece .....	15.00	20.00
Western Massachusetts	3,108.74	3,911.81	Church Periodical Club	26.00	50.00
Western Michigan.....	1,045.00	1,021.12	Miscellaneous .....	463.49	1,417.24
Western Nebraska...	214.56	578.38	Total .....	\$243,361.45	\$306,496.66
Western New York..	6,104.55	7,053.85	Kansas City. (See West Missouri.)		
West Missouri.....	560.66	615.40	Kearney. (See Western Nebraska.)		
West Texas.....	1,029.37	1,470.78	*Including what is now the District of San Joaquin.		
West Virginia .....	2,305.79	2,834.37	†Including what is now the District of North Texas.		
Wyoming .....	170.09	497.46	‡Including what is now the District of Eastern Oklahoma.		
Africa—			§Including what is now the Diocese of Erie.		
Liberia .....	56.88	156.75	Including what is now the District of Auking.		
China—					
Anking .....		19.37			
Hankow .....	1188.19	250.00			
Shanghai .....	305.33	480.58			
Cuba .....		4.00			
		269.61			

In addition to this united gift of \$306,496.66, there was found in the alms-basin at our United Offering service a personal check for \$5,000 was given as a special for work in the Philippines. We have reason to think that the woman who made that gift was moved by the sight of the thronged church and the offering, piled high upon the many alms-basins, to be a sharer in our joy. She wanted to be united with all present in their giving, although possibly ignorant of the united purpose of our gift.

We are sure she is only one of many who would give in large measure, if they only understood. In 1916 why should there not be many of these larger contributions, helping to make up one really great offering for one great end? There may be, if each one of us will do her part.

## FROM MEXICO

Fifteen thousand dollars of our United Offering has gone to enlarge the Hooker School in the City of Mexico. Through a mistake this sum was given as \$10,000 in one edition of a recent United Offering leaflet and also on page 800 of the November number of the *SPRIT OF MISSIONS*. The larger sum, however, is correct.

On November 9 Mrs. Aves, wife of the Bishop of Mexico, writes:

I feel so thankful that we received the united gift. I suppose you know that for years long before we went to Mexico Miss Driggs had a little blue box, into which each girl put a *centavo* when she came to breakfast on Sunday morning. No one else at that time thought of our United Offering except the native girls in the Hooker School.

We start tomorrow for Vera Cruz. Will you send me one dozen United Offering boxes and prayer cards. I hope we shall be able to do more with our Auxiliary in the next three years.

Before receiving Mrs. Aves' letter

and before our United Offering gift was made and the news of this reached Mexico, Miss Driggs had written:

"The Rev. Edmund Neville is kindly taking for me eight *pesos*, which he will hand you, the contents of our little old, worn mite chest you sent me years ago for the school—I believe in 1898. Since then our United Offering has never failed, although usually a humble amount. With the changes in the Hooker School I have held on to the mite chest in sweet memory of the past. It carries its own record written on its back, of each year's amount of pennies. As long as Mr. Forrester lived in Mexico he opened the box—a time of great interest to my flock. He was always surrounded by eager faces anxious to learn how much he would find."



## THE AUXILIARY AT WORK

Some one present at the closing meeting of our Triennial said, "The women looked as though they were all just bursting with eagerness to get home to work!" Some did not wait to get home.

Mrs. Kinsolving, of Baltimore, without a moment's delay, pressed the cause of St. Mary's, Shanghai; Mrs. Markoe and Mrs. Pancoast, of Philadelphia, the claims of the proposed International Hospital in Tokio. Their eagerness brought Bishop Lloyd to our closing meeting to back their appeals, and we repeat his assertion, that the Auxiliary is fully equipped to help, St. Mary's, by accepting the task, the Hospital, by

creating public sentiment and increasing gifts to raise \$35,000 for the one, and to prompt the giving of at least \$100,000 for the other. These are not large sums to those who have just given \$307,000. Many women may unite in the first; a few rich men and women of willing hearts and minds could fulfil the latter. Voluntary committees have been formed to enlist speedy and effective help for both.



MUSIC HALL AND GYMNASIUM AT ST. MARY'S

## ST. MARY'S HALL, SHANGHAI\*

*By Ella P. Ely*

Mr. and Mrs. J. A. Ely, of the Diocese of New York, in making a journey around the world, were captured by the claims and charms of the Shanghai Mission and remained for a year as members of the staff at Jessfield compound, where are St. John's University and St. Mary's Hall. Returned to the States to prepare themselves for a return and more permanent stay, Mrs. Ely accepted the invitation to speak for China before the Woman's Auxiliary at one of the noon sessions of their Triennial and read the following paper in St. Michael's Parish House on October 17.

**I**T is a real privilege and honor to have this opportunity of telling you some of the impressions of my year in China, and of emphasizing some of the needs which stand out pre-eminently. It may well be a matter of peculiar pride to the women of the Church to realize the part they have already played in the awakening of China, and God grant it quicken in us

an intense desire to continue *right now* to help in the remaking of China, because the sudden revolution of two years ago has thrown everything into solution. China has been well likened to red-hot molten iron ready to be poured into the molds in which it is to set. It is for us to say, in a very large measure, how these molds shall be formed—Christian or non-Christian.

The time element in this question is vital. Business men recognize it, and

\*This paper in leaflet form may be had from the Church Missions House, 281 Fourth Avenue, New York, by calling for W. A. 25.

they are pouring men and money through every opening given them, and have covered that great land with a network of salesmen and agencies. Shall it be an open door and a time of opportunity for business, and a closed door to Christ?

In the advance of China, as of all nations, the work for womankind and motherhood stands as a foundation stone, for we well know that no race can rise higher than the motherhood of that race; and no race can be won for Christ until its women have learned to believe in and to love Him.

In my trip to the East we went through the Suez Canal, and visited many girls' schools in India and Ceylon and Burmah, learning something of their methods and their aims. On reaching Shanghai, however, a very brief survey of the position of St. Mary's in the eyes of the Chinese, and the tremendous possibilities before it, led me to offer to stay a year, and test out the whole situation in a practical way. It was my happy privilege to teach some of the upper classes of St. Mary's, and it is out of this experience that I want to speak to you.

In imagination, come with me and visit this school, study its opportunity and needs and results.

In the center of St. John's campus we find St. Mary's compound, enclosed within a high stone wall; we see buildings built to accommodate one hundred girls, crowded to the danger point with twice that number; six girls in a room which we would consider only large enough for one.

It is obvious to the most casual visitor that St. Mary's Hall has grown to be a big school, far bigger than I had realized, far bigger than the Church at home has realized as yet. But this bigness is not merely the bigness of numbers; it is a bigness of opportunity, of aim, of result.

Some of these girls come from homes of culture and wealth. They are destined to be the wives of the men who will be the leaders of the republic of

China. Many others go to lives of service and usefulness in teaching in secondary schools, and again as Bible-women. A St. Mary's graduate is ever in great demand.

St. Mary's aim is the "cultivation of a full rounded womanhood," the developing physically, intellectually and spiritually of the complete woman.

One of the reasons which lie at the foundation of the widespread athletic interest among the student body of China is the conviction that the people as a nation are weak physically, and that before they can become a strong military nation they must be strong physically. With how much greater force does this apply to the girls, the future mothers of the men of China?

Last winter the girls of the normal and senior classes at St. Mary's took up with tremendous enthusiasm the game of golf, playing, well chaperoned, over the St. John's campus. We had only putters, but they became adepts in the game with this one club, and it did one's heart good to see the dainty little Chinese girls keen on athletics. We had a golf tournament, the first held in China.

Last spring these grounds had to be used for the boys' tennis courts, and the girls no longer played golf, but were shut up in the tiny space inside the compound where two hundred girls have about an acre of land in which to drill and exercise. The school has far outgrown, not only its playground, but its dormitories as well. Even with the Twing Memorial, built with the Woman's Auxiliary offering, they are turning away tens and hundreds of girls because there is no room for them. I wish you could read one-tenth of the appeals that come to Miss Dodson to take in this daughter and that. She has done everything in her power, doubling up rooms, putting cots on the verandas, and yet, every February and fall, her heart is sick with the long list of girls she must shut the door on.

The curriculum of the school is high



COMPANY D, CAPTAIN TSEN BE-SAN

and is noted as the most thorough in China, and the girls study with an enthusiasm and an earnestness that make it a real pleasure and inspiration to teach them. In addition to the academic classes they have classes in music and art, and not the dark, damp practising rooms, nor their wet washroom, used as a studio, can dampen their ardor.

The aim of all education, at least of Christian education, is equipment for service, and that means, not only intellectual, physical, or even moral training, but chiefly and fundamentally a spiritual training which stimulates right motives, awakens a sense of responsibility, and creates that simplicity of aim which is the keynote of Christianity.

It is of great significance to notice that the girls in the history class respond to any note of obligation to serve, and the whole atmosphere of the school is vibrant with the desire to play their part in this time of crisis in their country's life. I wish I had time to tell you of the splendid ideals which some of the girls have confided to me.

While in India we visited a mission where the missionary's wife had ten or twelve widows in her keeping; they had

been cast out of their homes during the last famine in India, to starve to death, several of them being brought to Mrs. Wiley in a dying condition. She has built a house for them and is training them to be Bible-women. Two years ago she was deeply touched by their request that they go without their loved meal of mutton for one month, and send the money to the famine sufferers in China. They sent \$4—people who have next to nothing.

I told this story to the Junior Auxiliary at St. Mary's. Imagine my surprise when Miss Bailey brought me \$10 from the girls to send back to those widows for extra mutton meals! And this is only one of many splendid sacrifices those girls have learned to make, and are making.

In our age the test of all work is the test of efficiency, the result attained from the labor expended.

The strongest impression left upon me from my year at St. Mary's is the splendid spirit of love and good fellowship that reigns throughout the school. Character, which after all is the supreme end of life, is built by love and it is the love burning in Miss Dodson's heart for

her girls that transforms and molds their natures, and gives to the graduates the strong influence they exert in later life as workers in the native Church, as leaders in the social life and as teachers in other schools. The best summary of the results obtained was given by a small St. Mary's girl in a letter in which she wrote: "Miss Dodson keeps the school in order, and *loves* the girls."

I want to urge the value of having a definite aim and purpose in our work this winter. This Convention has aroused our enthusiasm and interest. We have caught what Dr. Mott calls the "Spell of Immediacy." Let us keep under that spell as we go back to our homes, and determine on some definite aim, and still spurred on by the "Prick of Immediacy," attain this end this winter.

I submit for your consideration of this aim the immediate securing of the new site and the erection of the

new buildings for St. Mary's Hall.

"It is a big task!" True, but inspiring and inviting because of its very bigness.

"It is a task involving sacrifice of time and money." True, but it would not claim and grip our attention unless it were worth while enough to cost us heavily.

You add: "It is a task beyond our power and ability." I answer "No!" The question never is and never has been one of ability. We have the money; the world has grown enormously rich. We have the machinery, never so highly and efficiently organized as now. We have the open door of opportunity. We have, and always have had, *His power with us*. It is still a question, not of "can," or "cannot," but "will" or "will not" do it. The unprecedented opportunity is ours, women of the Church and of the Auxiliary, thus to help to touch and mold the great nation of China.

## THE CONFERENCE CLASSES

DURING the Triennial six conference classes were held, on the Woman's Auxiliary and its Junior Department. At the first and last of these the women and Juniors met together, at the four others they held separate sessions.

The Junior page will tell of the result of the Junior conferences, but our space gives room for a more detailed account of the joint sessions and of those conducted by the women.

The opening subject for discussion was the Relation of the Woman's Auxiliary and the Junior Department in the various diocesan branches, and while in at least one instance the two seemed quite distinct; in others, various ways of bringing them together were reported, as, working together upon the boxes, the women assigning to the Juniors a special part of the work, and general programs arranged, a large share of the responsibility being placed in the hands of the Juniors.

Difficulties in the harmonious workings of the two departments were found in the great difference in age, so that there are few common points of interest, and the diverting of the interest of older girls to objects outside the Church. In one instance this difficulty is being met by enlisting the older girls in Bible study, and making a practical application of what they learn by giving them definite mission work to do.

Miss Gurney, the visiting secretary from the Society for the Propagation of the Gospel, described the method used in England.

She told of the groups of helpers called The King's Workers, confined to girls under twenty-one years. She stated that there are about three thousand of these girls, one group of whom is engaged in embroidering altar cloths, hangings and making all sorts of Church decoration. Another group makes diagrams and maps which are very useful in demonstrating missionary progress

and the spread of the Church in foreign lands and little known sections of Great Britain. There is another circle whose special work is typing, painting and braille work. This last-mentioned work is very important and useful, many of the Church books of prayers and offices being prepared for the use of the blind by these girls.

During all the time that the members of the Junior branches are King's Workers they are encouraged to perform some *practical* service for missions, and if possible to take especial interest in some one person, either a missionary or a pupil in one of the mission schools.

She also spoke of the group of young women all over the kingdom, who are known as the Girls' Diocesan Branch—girls of culture and refinement who are especially fitted to take charge of the social side of the Auxiliary work. These young women constitute themselves a sort of reception committee, and are helpful also in securing the services of speakers for special meetings, etc. They often request the main branch to send them speakers on missionary work, and of late many of them have been especially prepared to go out into the mission field, thus graduating as real missionaries themselves.

Miss Lindley emphasized the fact that Juniors and women both are alike members of the Woman's Auxiliary, with the same interests and objects. She pointed out the necessity for a larger field for the girls who are entering young womanhood and who will be ready for increased responsibility and opportunities for more intelligent and broader work when the Triennial of 1916 is held. She mentioned the suggestion of one of the members that when Section B is formed, in 1916, the junior president or directress in a diocese or parish be graduated with the girls and made head of the new section. This will insure the willingness of the members of the Junior Department to go into this proposed new division of the Woman's Auxiliary.

The second subject of this joint conference was that of Institutes, and it seemed to be the opinion of those in eastern dioceses that they were more successful when conducted at a less crowded time than at the Annual Convention of the diocese, while in the western dioceses that they were best held at that time, as many women would make a real effort to come then and take advantage of all opportunities offered.

Asked to define the difference between a summer school for missions and an institute, Miss Lindley explained that a summer school lasts usually between a week and ten days, sometimes as long as two weeks, while an institute usually covers a period of not more than three days. Also the students at a summer school usually stay in some building together and attend meetings in a body, while people who come to an institute are inclined to be less concentrated in their work.

Committees were appointed to consider the two subjects thus discussed and to report at the final joint session, when the following reports were presented.

#### ON THE RELATION OF THE WOMAN'S AUXILIARY TO THE JUNIOR DEPARTMENT

The committee appointed to consider "How to bring together the Seniors and Juniors of the Woman's Auxiliary" offers the following recommendations:

1. That the Junior Department in each diocese being duly organized with officers of its own should, from among them, have representation on the diocesan executive board of the Woman's Auxiliary.

2. (a) That we, as members of the Woman's Auxiliary, show our interest in the Juniors by attending their diocesan and parochial meetings.

(b) That the Junior Department be requested to report on its work at diocesan and parochial meetings.

3. That, when feasible, vacancies on the executive board of the senior branch be filled, and assistant officers selected, from the young women of the Junior Department.

Further, the committee offers the following suggestions for parish work that

have been tried and found practical and helpful.

1. That the Seniors and Juniors of the parish join on certain occasions in program meetings, in which the Junior Department should be given a prominent part.

2. That when Seniors and Juniors meet on the same day, and in the same building, they join forces at the close of their meetings for a devotional service, or for a social hour, and that in the social hour the Juniors be expected to assist.

3. A yearly parish reception to the Junior Department by the Woman's Auxiliary.

4. That the Junior Department be encouraged to work for the Woman's Auxiliary missionary boxes, and that the Senior society contribute to the Junior missionary boxes, possibly by bringing articles for a "box shower."

5. That the confirmed members of the Junior Department be included in the corporate Communion of the parish branch of the Woman's Auxiliary.

Respectfully submitted,

Mrs. McIlvaine, *Delaware*.

Miss Corey, *Massachusetts*.

Mrs. Leverich, *Louisiana*.

Mrs. Scarlett, *Southern Ohio*.

Mrs. Morrison, *Duluth*.

Mrs. West, *West Texas*.

Mrs. Keator, *Olympia*.

#### ON INSTITUTES

The Committee on Institutes submits the following report. It recommends:

1. That each department hold an institute of at least three days, in connection with the departmental council or at a separate time, as may be more expedient for that department.

2. That each diocese or district hold an institute of at least three days once a year wherever practicable.

3. That each convocation in a diocese or district hold an institute of at least three days, preferably conducted by its educational secretary.

4. That the following be recommended as a working outline for an institute:

Begin the institute with a corporate Communion; daily Bible study; daily mission study classes; daily intercessory prayer; daily conference and discussion on various phases of Auxiliary and Church work wherever possible; exhibition and distribution of missionary literature; reception to delegates and visitors the first afternoon or evening; presentation of mystery play, tableaux or pageant the second evening; missionary mass meeting, with one or more speakers, the third evening.

The committee further recommends the following preparatory work:

Select time and place and see that all are notified. Follow up as soon as possible with printed program. Request responses from all who consider attending. Appoint hospitality committee to get in personal touch with those who may come.

(Signed.)

Mrs. Staton, *East Carolina*.

Miss Clark, *Maine*.

Mrs. Van Rensselaer, *Albany*.

Miss Clarkson, *Milwaukee*.

Mrs. Hoffman, *Colorado*.

Miss Lewis, *Missouri*.

Miss Jenkins, *Arizona*.



#### AN IDEAL AUXILIARY OFFICER

THE question was asked at the first Joint Conference, What are the qualities that go to make up the ideal officer in the Woman's Auxiliary to the Board of Missions. Each person was asked to express her opinion or at least one of her opinions in a word, and these words came quick and fast from twenty-four dioceses in all parts of the country, with a single last word from our visiting Secretary from England.

We commend the suggestions of these many representatives of the Auxiliary branches to every officer, diocesan and parochial, and only hope they may take them not as an overwhelming discouragement, but as a most stimulating incentive.

Tact—*first*, last and all the time; executive ability; the desire above all things to serve; deep spiritual insight; sweet reasonableness; a clear idea of the correct conduct of a business meeting; patience and perseverance; that uncommon commonsense; optimism; the ability to set other people to work; no respecter of persons; the ability to make a quick decision; flexibility; a belief in missions; some slight knowledge of parliamentary law; a full knowledge of the subject and ability to answer questions; youthfulness, a college education, being up to date; consideration for the rector of the parish; enthusiasm; the vision; personal magnetism; earnestness; the

single purpose to carry the message of Christ; a sense of humor; courtesy; perseverance; generosity in seeing the point of view of others; one who will have the interest of the organization so deeply at heart that she will know when it is time to resign; a deep personal belief in the efficacy of prayer; physical health; if a mother, she should be willing to give her daughter to the mission field; to be released from the personal point of view; the vision of the inner meaning of our work; with charity toward all; *sympathy*.

#### THE NOVEMBER CONFERENCE

The November conference was held in the board room of the Church Missions House on Thursday, the 20th, following the service of Holy Communion in the chapel at 10 o'clock.

Mrs. Sawyer, president of the Newark branch, presided, and there were present, from Central New York, 1; Connecticut, 1; Long Island, 2 (1 Junior); Los Angeles, 1; Michigan, 1 (Junior); Newark, 5 (1 Junior); New Jersey, 1; New York, 4 (1 Junior); Olympia, 1; Hankow, 1.

The secretary reported upon the literature sent out since the Triennial—the annual report, together with the report of Bishop Lloyd, the new Junior Collect, a letter to Junior leaders, and Mrs. Ely's paper on St. Mary's Hall, Shanghai.

Miss Lindley told of a parlor meeting held in Washington, for older girls, with the suggestion that they form a special committee to interest other girls not already interested in the Auxiliary. At this one small meeting twenty-five names were handed in.

Reports from the different branches were received, noteworthy things among them being the work incidentally accomplished by the Little Helpers in Michigan, the interest of the mothers having often been gained through the children, these mothers thus becoming enlisted as workers in the Women's Auxiliary.

In Newark a larger number of the clergy than are accustomed to attend

were present at the annual meeting, and at an institute, held in Paterson, the conversion was reported of one of the clergy, who had said that he did not believe in Auxiliary work and felt the Junior work to be especially unnecessary. At the meeting he confessed that he had found the work of the Auxiliary most helpful and far-reaching in its effects. A full report of the institute was given.

From Central New York came a report of a diocese of scattered parishes where many Auxiliary branches consist of as few as five members, some with only two. Yet every branch contributed toward the United Offering.

New Jersey reported a leaflet called "Twenty Questions," for the enlightenment of members of the Auxiliary, on the Board and its missionary work.

The United Offering treasurer for the Diocese of New York reported a drawing-room meeting with sixty parochial United Offering treasurers present, and \$100 already gathered toward the United Offering of 1916.

The Junior officer for New York gave notice of a special Sunday afternoon meeting for young women only, admission to be by ticket, to be addressed by a representative of the Bishop of the Diocese, of the Board of Missions and, if possible, by Mr. Pepper, of Philadelphia.

The suggestion was made that each parish branch where there is a public library subscribe to *THE SPIRIT OF MISSIONS* to be placed in the library.

Plans for increasing the value of the conferences were suggested, of which due notice will be given later, and the conference closed after noonday prayers.



#### TO DIOCESAN OFFICERS

*Remember, Thursday, December 18th.*  
**H** HOLY COMMUNION, 10 a. m.  
 Conference following: Subject: "How to Deal with Authorized Specials." Leader: Mr. John W. Wood, Secretary of the Board.

## THE JUNIOR PAGE

**W**E feel that this Triennial has meant some very definite things to the Junior leaders.

First: A resolution was adopted recommending that henceforth the Junior Department shall consist of three sections: No. 1, The Little Helpers, children from baptism to eight years of age; No. 2, from eight to sixteen; and No. 3, from sixteen up. It was recommended that the Junior Department shall be fully organized in every diocese and district, and we hope, where practicable, in parishes and missions also, with a sufficient number of officers to really care for and enlarge the work. Certainly Section 3 needs special care; for we are to make an earnest united effort between 1913 and 1916 to create many branches of "older girls and younger women," after 1916 those over twenty-one to go into the Woman's Auxiliary.

Second: This new Collect was adopted.

### *The Junior Collect*

O God, our Heavenly Father, we thank Thee for the gift of Thy dear Son. Grant that we who have received Him in our hearts may joyfully go forth with Him on many errands. Bless those who toil for Thee in far off places; comfort them in their loneliness; and unite our work to theirs. Accept our gifts; receive our prayers; and use us for the sake of Thy Son Jesus Christ, our Lord. Amen.

This Collect is printed on a card and these cards should be ordered at once by every branch.

Third: Recommendations for the holding of Institutes, either with or without the Woman's Auxiliary, were made.

Fourth: Greater co-operation with, or at least a greater friendliness towards other organizations, such as the Girls' Friendly Society, was recommended.

Altogether we turned hopefully toward the future; and the attitude of those Junior leaders at the Triennial in

New York, and, indeed, the attitude all of us diocesan and parish leaders should take is well summed up in the "policy" set out in the following report, which was brought in to the closing joint session of the conference class by a committee of Junior leaders. We recommend this report to the careful consideration of every leader, and urge that we shall all do *our* part to carry out in our dioceses and parishes its suggestions.

### *On the Further Development of the Junior Department*

The Committee on the Further Development of the Junior Department of the Woman's Auxiliary would recommend:

I. That special attention be given to the development of Section I, Little Helpers.

(a) By the appointment of diocesan vice-presidents to have charge of this section; (b) by classes for the training of parish leaders in methods of mission study and manual work.

II. That special attention be given to the development of Section I, Little Helpers.

(a) By the appointment of diocesan vice-presidents to have charge of this section; (b) by classes for the training of parish leaders, volunteer speakers and workers; (c) by the appointment of diocesan delegates to available institutes and summer conferences.

III. That a concentrated effort be made to develop unity of purpose and action with the Woman's Auxiliary.

(a) By conference between Junior and Woman's Auxiliary officers; (b) by Junior representation in parish and diocesan meetings; (c) by unified courses of study, joint institutes and services; (d) by co-operation in box work.

¶

Please watch the list of publications for notices of new leaflets. New boxes and leaflets for the Little Helpers will be ready soon. There is to be a new edition of the Junior Book, bringing it up to date after the changes made at the Triennial and adding many suggestions for manual work.

# A LIST OF LEAFLETS

The leaflets noted hereon may be had by application to the Literature Department, 281 Fourth Avenue, New York. Order by department and number. An asterisk marks recent publications.

## Africa

100 \*Our Foothold in Africa. (Liberia.)  
A Sojourner in Liberia.

## Alaska

805 The Borderland of the Pole.

## Brazil

1402 Our Farthest South.

## China

11 Our Foreign Medical Work by Women Among Women.  
18 The Training School for Bible Women, Hankow.  
22 The Bible-Woman in the China Mission.  
22 The Training School for Bible Women, Shanghai.  
200 \*The Chung Hua Sheng Kung Hui. (The Holy Catholic Church in China.)  
202 New China and the Church.  
204 For the Girls of China. (St. Mary's Hall, Shanghai.)  
205 Why? (The needs of St. Mary's Hall.)  
247 Practical Ideals in Medical Missions. Dr. Jefferys, 10c.  
258 Business Side of Missions.

## Cuba, Porto Rico and Haiti

500 \*In the Greater Antilles.

## Honolulu

1007 The Cross Roads of the Pacific.

## Japan

324 The Nippon Sei Ko Kwei.  
325 The Christian College and Moral Leadership. (St. Paul's Tokyo.)  
326 \*How to Win Japan and Where to Begin. (Christ Church, Osaka.)

## Mexico

1600 Mexico: The Land, the People and the Church.

## Negroes

709 The Church Among the Negroes—The American Church Institute for Negroes.  
710 St. Augustine's School, Raleigh, N. C.  
711 The Black Man's Need.

# THE WOMAN'S AUXILIARY

Collects for Daily Use.

8 A Message to a Weak Branch.  
10 Prehistoric Days of the Woman's Auxiliary.  
13 How Can I Help?  
14 Why Should I Be a Member of the Woman's Auxiliary?  
15 Sweet Amy (a story for those preparing a missionary box.)  
16 A Bit of History. 5c. each; 50c. per dozen.  
19 An Auxiliary Campaign.  
21 On the Window Shades.  
24 Lessons on the Woman's Auxiliary.  
25 \*St. Mary's Hall, Shanghai.

## United Offering

1 \*What Is the United Offering?  
6 Giving Like a Little Child.  
14 The Spiritual Value of the United Offering.  
\*United Offering Resolution and Prayer Card. The Little Blue Box.

## The Philippines

407 The Cross, The Flag and The Church.

## United States

G.C. 1 \*Church Work in the Appalachian Mountains.  
G.C. 2 \*Work Among Orientals on the Pacific Coast.  
1204 The Church in North Dakota.  
1208 Wyoming: The Last of the West.

## Miscellaneous

50 Prayers for Missions.  
51 A Litany for Missions.  
52 Mid-Day Intercession for Missions.  
900 \*The Church's Mission at Home and Abroad. Bishop Lloyd.  
912 Four Definitions.  
941 How Can I Give to a Particular Object and Yet Give to the Apportionment?  
944 Women in the Mission Field. Bishop Graves.  
945 Mid-Day Prayer Card.  
946 How to Volunteer.  
956 The Why and How of the Missionary Budget.  
978 A Few Facts.  
979 Things Accomplished.  
980 Does It Pay?  
981 The Apportionment, How to Treat It and How to Meet It. Rhinelander.  
990 \*Some Facts About Gifts for Missions, 1912-13. George Gordon King.  
1103 Concerning Specials.  
1105 How Shall I Vote?  
1106 Churchmen in the Laymen's Missionary Movement.  
1107 Diocesan Committee on General Missions.  
1108 Missionary Committee.  
1109 Forward Movement.  
1110 It Won't Work With Us.  
1112 Is There Any Substitute for the Organized Canvass?  
1114 The Forward Movement in a City Parish.  
1115 Suggestions to Leader in Every Member Canvass.  
1117-19 Pledge Cards—Forward Movement Sets.  
1120 Weekly Offerings for the Church's Mission.  
1121 A Message to Men.  
1301 Why Believe in Foreign Missions?  
3055 Catalogue of Publications. [Educational Department.]  
3071 The Library and the Museum.

## The Sunday School

1 Ten Missionary Stories That Every Young Churchman Should Know. 10c.  
2 A Litany for Children.  
3 The Sunday School Offering.

## THE JUNIOR DEPARTMENT

Membership Card. Collects.  
1 What It Is; Where It Should Be; How to Organize It.  
2 One Army—Two Departments.  
3 Junior Pamphlet No. 1. On Prayer.  
7 Suggestions for Junior Missionary Study.  
8 The Kingdom: A Missionary Catechism.  
\*Mother Church and Her Juniors; A Missionary Play.  
25 The Sunset Hour. A Missionary Play. 5c. each; 50c. per dozen.

## Little Helpers

60 The Origin of the Babies' Branch. (Now known as "Little Helpers.")  
22 Little Helpers All Aboard.

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## PUBLICATION NOTES

CHRISTMAS is drawing near and many of us will be thinking of what we are going to give our friends as Christmas presents. What could be more acceptable than a year's subscription to THE SPIRIT OF MISSIONS? We have an attractive gift card which we are sending out to all subscribers who wish to present their friends with a year's subscription. A notice concerning this offer will be found among the advertising pages of this month's issue.



IT is surprising how many Church people there are who have no knowledge whatever of THE SPIRIT OF MISSIONS. Every reader of this magazine could do some first-rate missionary work by getting others to subscribe.

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from the Parish Guild treasury and sent THE SPIRIT OF MISSIONS into the home of every family in the parish. You should have witnessed the awakening. To-day that parish is one of the strongest missionary parishes in the diocese of Chicago. Without the missionary spirit no parish can prosper."

How many are there in your parish who do not subscribe to THE SPIRIT OF MISSIONS?



RECENTLY we were told by a rector of a parish in the Middle West that out of 100 communicants he had 47 subscribers to THE SPIRIT OF MISSIONS, which practically represented a copy for every family. What a notable showing! If this could only be done in every parish how much greater interest would be taken in the missionary work of the Church, for no one can read THE SPIRIT OF MISSIONS every month and not be roused to the Church's needs.



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